

Vol. 20, no. 2

AUGUST, 1905

# The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

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# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

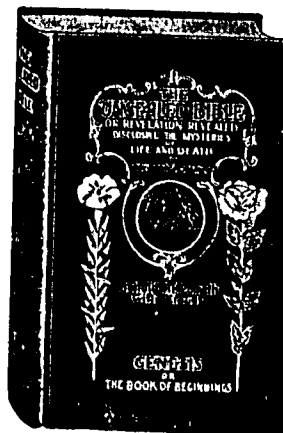
## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

August, 1905.

PORTLAND, OREGON.

Vol. xx, No. 2— New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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Per year, to any part of the United States, one dollar;  
" " " " British Empire, six shillings.  
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### ETERNITY HERE AND NOW.

WHY do we shrink so from Eternity?  
We are in Eternity from Birth not Death!  
Eternity is not beyond the stars—  
Some far Hereafter—it is Here and Now!  
The Kingdom of Heaven is within, so near  
We do not see it save by spirit sight.  
We shut our eyes in prayer, and we are There  
In thought; and Thoughts are spirit-things—  
Realities upon the other side.  
In death we close our eyelids once for all  
To pass forever, and seem far away.  
And yet the distance does not lie in death;  
Death's not the only door of spirit-world,  
Nor Visibility sole presence-sign;  
The Near or Far is in our depth of love  
And height of life. We look Without, to find  
Our lost ones are beyond all human reach;  
We feel Within, and lo! they are nestling near.

—Selected.

### IMAGINATION.

The lunatic, the lover and the poet  
Are of imagination all compact.  
... The poet's eye in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth  
to heaven,  
And as imagination bodies forth,  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name.

—Shakespeare.

Webster terms imagination "the complex faculty usually termed the plastic or creative power."

Imagination is the no-thing out of which the mental and physical constructs all things.

Religion is essentially the domain of the imagination.

Imagination distinguishes man from the animal. Animal men have the least imagination. The distinguishing trait of the spiritual man is his pure and perfect imagination—the heavenly state.

The man with undeveloped imagination must mentally and materially formulate his imaginations before he can make them real. The spiritual man, on the Wisdom plane of life, has but to image his desire and it is instantaneously real. A time is coming in the history of this planet when man will have but to imagine whatsoever he will and it will be done on the instant. He cannot do so now, because he has not unfolded to that plane of consciousness; consequently he must first mentally formulate and then materially construct his imaginations before they can be real to him.

Direct construction by the imagination is no more wonderful than making liquid air out of the unseen atmosphere, or radium from pitchblende.

The sunshine will prove a mighty intelligent power in the hands of the Coming Race, and it will perform what would appear to be miracles to the present-day man.

Some one may, facetiously, say: "That is all imagination!" And so it was said when Cyrus Field proposed to stretch a cable to connect Europe and America, or when the telephone was first broached, etc. Take away the imaginative faculty and there could be no advancement. It is imagination that connects Heaven with earth.

The imaginative personages that the poet or novelist creates become living entities through absorption.

\* \*

You judge yourself when you judge others. Judge not at all; but realize in your consciousness that which you want yourself and others to be. What you think yourself and others to be, that you and they become by the creative thought-force of the mind.—L. A. M.

## NO SEPARATENESS.

We speak of man's consciousness as if it were two and separate. But as soon as the spiritual consciousness begins, it is one with the consciousness of physical life—the separateness is in its non-existence.

Not to have consciousness of the spiritual state when one enters that plane of existence is to be "lost;" for the modes that apply to material life in the physical body do not apply to that state. It is like being in a country where you do not know the inhabitants or their language or their country; and not to understand one's spiritual being is to be unable to avoid unhappiness, disappointments, diseases and disasters.

Life is a continuous process. Death is no more than putting one garment off and putting another on. The life, as the individual has constructed it,—with all its cultivated thoughts, habits and actions,—is exactly the same after the disrobing of the physical body as it was before.

And there is absolutely no separation between the so-called "dead" and the living. All are involved in life, but the lack of spiritual consciousness on the part of those in physical forms—the weakness and blindness of spiritual vision—prevents the realization of the presence of discarnate spirits, that is perfectly plain to those whose spiritual eyes have been opened. The spiritual man sees, because of unfolded vision, what is a closed book to the spiritual embryo for lack of this unfoldment. Each one must realize this material world for himself, to know of its existence, and so he must the spirit world. If we are blind we do not deny that the physical world exists simply because we have that infirmity. We know there are those who can see it, and we have to depend upon them for our knowledge of it. So it is with the spiritual. Then why continually assert the opinions of blind leaders of the blind as to the non-existence of an ever-present spirit world and communion with discarnate spirits? We are intelligent enough when we desire knowledge of things in other directions, to go to experts in the particular branch of knowledge that we are ignorant of.

With all the study of physical life and scientific research be sure that you have also spiritual understanding.

The only Devil the world needs to fear, is the Destructive and Cruel Spirit in the people.

## WISDOM UNIVERSAL.

No thinking human being can logically admit the existence of an omnipresent overruling Wisdom and then claim that it can make mistakes in the government of the Universe. If that Power could make one mistake the stability of the whole cosmos could be overthrown. Faith could have no sure foundation with a Deity that could make mistakes.

The perfection of all phases of life is, ever has been, and ever will be in the universe. It is our perception of the various phases of Infinite Perfection that is imperfect. The infant, a few days old, if it could speak, might say that this world was only a state of confusion, but that is because its eyes are not unfolded to see the beautiful scenes of Nature that we with more unfolded vision can enjoy.

The science of mathematics is perfect, but our comprehension of its rules may be imperfect. We may add or subtract wrongly, but that does not prove that the science of mathematics is imperfect.

There is nothing to be perfected in the universe but man's understanding of it, and that depends upon the unfoldment of his spiritual faculties. He can only perceive the Infinite Perfection through his perfected spirit. What we call "imperfection" is the absence of understanding the perfect.

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\* \*

Thomas Jay Hudson, the author of the "Law of Psychic Phenomena," says: "I have studied the science of the soul precisely as the physical sciences are studied; namely, from an attentive observation, and a systematic classification of facts pertaining to the subject matter."

The soul cannot be studied "precisely as the physical sciences are studied," for the things of the soul belong to an entirely different plane of consciousness, governed by a code of laws that the mere physical scientist is entirely unacquainted with. And as Hudson himself admits (in the preface to his "Law of Psychic Phenomena") that he has never functioned on the soul plane of consciousness, he is incapable of passing judgment upon it. The Kingdom of Heaven cometh not by "attentive observation of facts" that appeal to the physical man. Spiritual things are discerned by the eye of the spirit.—L. A. MALLORY.



## GET SPIRITUAL UNDERSTANDING.

Why say: "Every one must know the existence of the spirit world, else it does not exist." Apply this to other branches of knowledge and you will see the fallacy of such unreason.

If we refuse to believe in the spirit world because it is unknown to us, we place ourselves in the position of being opposed to progress, for all that we now know has come from the unknown, and if there were no faith in the unknown and unseen, progress would come to a halt and nothing new could be impressed upon human minds from the spirit world.

\*  
\* \*

It is just as necessary to know how to let go as it is to know how to receive. Those who do not know how to let go are they whose prayers are never answered. They ask for guidance, for health, happiness, etc., but the desire never leaves their own mind; they hold it there, wondering how it is possible for it to be answered, and fearing that it cannot be, and of course it is not. Send your desires out in love and faith, let them go, and surely they will return answered.

\*  
\* \*

No one "knows God" until he knows himself—his own spirit—the spiritual man—the "Lord from Heaven." The average man is only acquainted with his physical-mental personality—that which the real "I am" manifests through. It is through the knowledge that you gain of your own spirit that you can know spirits. You are the "door" of the Infinite Temple. Inside the Temple is safety, peace and happiness; outside of it is disease, disaster and death.

\*  
\* \*

A million men read a book, but only one of the million analyzes it in the light of pure and unprejudiced reason. The Christians who endorse the works condemning Spiritualism, in their thoughtless praise of these books, fail to see that they destroy the very basis of like spiritual phenomena that is the very foundation of the Bible and constituted the spiritual power of Jesus.—LUCY A. MALLORY.

## LIFE IS OMNIPRESENT.

Life is omnipresent. There is no atom of space where life is not. The bringing of certain elements together causes life to manifest to the material consciousness. Life is the Ever-Living Power, boundless and eternal. We may train this Divine Power to our purpose, but we cannot make it. If we use it wrongly, it will hurt us; rightly used it blesses us.

There is a spiritual plane of being where unfolded. Wisdom-Seers, by long research in Life's Infinite School, can so manipulate the Power of Life as to make new organs to take the place of those destroyed by our excesses and ignorance, but this they can only do as we are receptive to spiritual truth and are in an aspiring frame of mind.

The average scientist is a materialist, who jumps at wrong conclusions by studying the mere effects of Life's Inmost Power. Life obeys the wise alone. It never reveals its secrets to those in its outer material courts. One by one the "scientific" conclusions of the latter are shown to be absurd, as the finer forces of Life reveal themselves. The true scientist is ever the spiritual man, and it is only the truths he perceives that have a permanent foundation.

\*  
\* \*

The spirit world is often referred to as "the beyond," and many wrongly interpret this to mean at a distance. But it does not mean this at all—it is simply "beyond" the ken of the physical man. If you open the eyes of your spirit you will realize that it is with you here and now.

Our burdens need be burdens no longer, if we would learn the laws governing the co-operation of spirits with mortals. The same power that can cause a table to move can, under right conditions, lay bricks, lift great stones (as was done in the building of the great pyramids in Egypt), plough the land and reap the crops, etc.

The spiritual eyes can see in all directions at once—north, south, east, west, above and below, and they are both telescopic and microscopic. The physical man merely looks through the key-hole of the Universe. Great will be his astonishment when he can open the door of his Temple and get a glimpse of Infinity.—LUCY A. MALLORY.

## MAN, A MAGNET.

Now, my friend, you desire to know when you will be able to find those of your own views. Let me tell you in reply to this, that you will find them just as soon as you attract them to you, and not before. We attract nothing worth mentioning when we are living in a negative state. Nothing comes to us that we do not attract. Not a single dollar comes to me that is not my own by virtue of the law of attraction. Not a single shining light illumines my pathway that I do not attract by virtue of this same law. Not a sorrow or pain comes to me or to you that we do not attract. The whole problem of life hinges upon individual growth and unfoldment, and this growth and unfoldment can come to us only in the presence of the exercise of our individual efforts.

Every individual attracts to himself or herself the things that are in harmony with the plane of growth upon which they stand; hence the Christian Scientist and the Romanist and the Methodist and the Meta-physician are growing apace with the demands of their powers of attraction, and they all have their place in life and their specific work to do.

Let us not find fault with our surroundings. They are simply conditions of our own building. If we would build a structure palatial and of marble, we must construct ourselves so that we will harmonize with the edifice, otherwise we will continue to reside in an uncompleted cabin.—Conable's Pathfinder, Los Angeles, Cal.

You cannot build up an unhappy, discontented influence in your mind and expect a happy environment, for the state of your mind colors your surroundings. The sun may shine and the flowers may bloom, but if the shining and blooming is not in you, the ugliness within will see all things ugly without.

Every clean thought and act is putting a Spiritual influence in your being and in the world. Whether it be the cleaning up of a dirty room or a dirty mind, it all counts on the side of the good and true.

The "coming" and "going" of spirits is merely a realization of them by us, by our own mental coming and going. They are far off or near by, according as we think them to be.—L. A. M.

## UNIVERSAL LIFE.

S. PETTIT FLINT.

The problems of life on the physical plane will resolve themselves into a harmonious solution when man comes into a realization of the Oneness of all Life. He must not only be able to believe in, and to recognize the Oneness, but he must be able to enter into sympathetic vibrations with all life, or, in other words, feel that he is one with all. When man thinks he is one of many, he sets up a barrier between himself and others, he feels a separateness, a division. It is only when he feels that he is one with all that he can enter into a realization of the Oneness of Life. This glorious, beautiful Life, the God of the Universe! Shall not man rise and grasp his birthright? Shall not the Life Divine rule in the temple of flesh? When we learn to rule in our own kingdom, then shall the wars of Nations cease,—then shall communities and people be at peace,—then shall there be no great and no least, for all will be conscious of being a part of that great One, Universal Life.

It is an absolutely incontestable fact, demonstrated by history and science, that in all ages, among all peoples, and under religious forms the most diverse, the idea of immortality remains fixed imperishably in the human conscience. Education has given it a thousand different forms, but it has not invented it. The ineradicable idea is self-existent. Every human being on coming into the world brings with him under a form more or less vague this inward sentiment, this desire, this hope.—Camille Flammarion.

Our readers will rejoice to hear that the United States Circuit Court of Appeals, Fifth District, has reversed the decision in the Helen Wilman's case, who was convicted in the United States District Court of fraudulent use of the mails by advertising "Absent Treatments." The Court said in part: "Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and the impossible, the knowable and unknowable. Such line may appear to be drawn in one decade, but it is removed in the next, and encroaches on what was the domain of the impossible and the unknowable."

## APPRECIATIVE.

My Dear Mrs. Mallory:—

Nearly ten years have passed since I used to meet with you in the Circle of Love in the dear old parlors. That which I received then has shed its light over all my way. Since I bade you farewell, I have traveled in all parts of the world, and everywhere, aye, even in "Darkest Africa," I have met your followers, and when your name is spoken, their faces immediately become illumined with love. You don't know how much good you are doing. Several times people have said to me when hearing that I was from Oregon: "Oh that's where 'The World's Advance-Thought' is published!"

I so long to meet with you and the old friends.

It must be very encouraging to see that Vegetarianism is becoming so prevalent, and everywhere people are beginning to respect the rights of animals. Children are being taught kindness to everything, even in what Christians call "heathen" countries.

I am surprised, every day, in my travels, to see how the world is growing. Spiritualism is gaining more converts than any other belief.

The New Age is upon us, and the Universal Republic will be a reality!

I hope that this letter will put me in touch with the dear Circle of Love and all the dear ones of the past, whom I hold in loving remembrance, and also with all the aspiring souls who are with you at this hour, and you, my dear Mrs. Mallory, will always be an example of the ideal I must preach.

With love to all,

Your brother in the truth.

STANLEY MATTHEWS.

We recently had the pleasure of meeting Mrs. M. G. T. Stempel, who is well known through her inspirational poems, to the readers of The World's Advance-Thought. She is a lady of rare attainments and a beautiful soul. The good and the true has no firmer and more enthusiastic advocate. Her mission in life is to forward the Brotherhood of Man. Mr. and Mrs. Stempel were in this city several days on a visit to the Lewis and Clark Exposition.

Life is what is lived, not what one owns in material possessions. You get out of life just what you put in it, no more, no less.

## SCIENCE HAS MUCH TO LEARN.

It is a matter of common knowledge that the progress of scientific discovery during the 19th century surpassed, both in bulk and in importance, the combined achievements of all preceding centuries. Constant repetition of this fact seems to have produced an impression in the minds of many people that we are nearing the limit of human knowledge; that, setting aside one or two apparently insoluble problems, there is really not much more to be discovered; and that all that is left for the 20th century to do is to catalogue and classify the vast array of data already obtained, to establish the relations among phenomena and to unify isolated facts into the harmony of observed occurrences which we designate as law.

No very deep inquiry into the present condition of science is needed in order to show the fallacy of such an idea. Scientific theories are in a state of constant flux. As a matter of fact, even those that appear most solid are held only as working hypotheses, offering today the most reasonable reconciliation of various phenomena, but liable to enforced readjustments by the new discoveries of tomorrow. It is by this process alone that the whole body of scientific knowledge has been built up, piece by piece, fact after fact, each generation building upon the work of its predecessors. No investigator would for a moment countenance the idea that a point has been reached where this process is no longer necessary. For the amount of our knowledge is, after all, only relatively great; it is vast in comparison with that possessed by mankind a few centuries ago; but, face to face with the thousand and one problems of the cosmos, to which we vainly seek an answer, it becomes convincingly apparent that we have as yet garnered but a few pebbles, thrown up on the shore from the illimitable ocean of eternity. Space, Time, Matter, Energy—what do we know about them? Little indeed. They are convenient names, a part of the complicated system by means of which we conceive and communicate ideas.

In astronomy, in chemistry, in biology, or in whatever direction we seek, we soon discover that the amount of our actual knowledge is pitifully small. The cave-dweller knew as well as we that a stone released from the hand would fall to the earth. He did not call it gravitation, to be sure; but

how much more do we know about it now that we have given the phenomenon a name? What is matter? We can describe certain observed properties of these and other things, but we neither know their source nor their essence, and are by no means certain of their relations. And some of our knowledge is but half-knowledge, after all. Astronomers tell us that the solar system is traveling toward the star Vega at a rate of about 400,000,000 of miles a year, but they do not know whether this motion is a drift or part of an orbit. The number of questions to which such incomplete replies only are possible is indeed almost without.

There is plenty of work, then, for the scientists of the 20th century in the problems that are yet unsolved. It may well be that some of these can never be compassed by the human understanding. Is the universe limited or limitless? What is life? What is the relation between mind and body? A century may prove far too short a time to answer such queries, if any answer is ever possible. Nineteenth century science has accumulated a vast amount of data; it has constructed many plausible theories and some that have a strong appearance of probability. It remains for future investigators to demonstrate the truth. Within the last hundred years encouraging progress has been made in explaining "how"; the task of the 20th century science is to tell "why."—Providence Journal.

#### THE INVISIBLE RENEWER.

JOHN P. COOKE.

It may be that mesmerism proves sufficient, as a theory, to cover all the facts in a short way; namely, that, when the soul is disencumbered of all bodily sensation, as in some forms of ecstasy it is found to be in correspondence with some existence which is apparently omniscient. This has also been described as the unconditioned life, perhaps to distinguish between the cosmic life and the forms of created life conditioned in material bodies.

While in this sensitive condition, feeling myself borne along through the gradations of matter, as a bubble of gas will rise to the surface, I seemed to be borne out of the regions of time into the realms of an eternal now, and found myself as a boy gazing upon a spiritual sun. While far from believing for a moment that I have ever deserved the "bless-

ing of the pure in heart," yet the truth has its demands on me to admit that such exceeding great privilege was permitted to me. Perhaps it was in answer to my earnest prayer for the power to perceive spirits.

I can only describe that Being as a Central Sun. Finding myself immersed as in the outer rays, I beheld that inner sphere of light surrounded with an outer or hollow sphere of light, the rays of both rhythmically blending wafting together and apart in regular pulsation.

The calm and holy joy of that presence, the deep and adequate soul satisfaction, is something far beyond my power to describe, I should say this: "Being presents an image of moral beauty that will impress men by its own essential loveliness, and draw them upward by its own gracious attraction."

Thought, science, intellectuality do not convey the peculiar quality which we call divine, though they may assist to lead us to the more interior condition. Love, goodness, do that. These are of the intimate essence of the spirit, that Magnetic Sun of the inner universe. The loving life is the Divine Life. Learn how much you are willing to suffer for an object, and you can then measure your love.

#### THE "DEAD" ARE HERE.

I've seen some men, nowise mad,  
Who have thought or dreamed, declared and testified  
They heard the Dead a-ticking like a clock,  
Which strikes the hours of the eternities,  
Beside them with their natural ears,—and known  
That human spirits feel the human way  
And hate the unreasoning awe which waves them off  
From possible communion. It may be.

—Mrs. Browning.

Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep.—Milton.

We know in day time there are stars about us,  
Just as at night, and name them what and where

By sight of science; so by faith we know,  
Although we may not see them till our night,  
That spirits are about us, and believe,  
That, to a spirit's eye, all Heaven may be  
As full of angels as a beam of light  
Of motes.—Festus.

Poets always sing of Truth in advance of humanity.

Everything is a representative state of intelligence. Form is the mile-stone that shows how far the particular intelligence that inhabits it has progressed.—L. A. M.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### AFTER DEATH.

**A**s, after death, our Lost Ones grow our dearest,  
So, after death, our Lost Ones come the nearest  
They are not lost in distant worlds above;  
They are our nearest link in God's own love—  
The human hand-clasps of the Infinite  
That life to life, spirit to spirit knit.  
They fill the rift they made, like veins of gold  
In fire-rent fissures torture-torn of old.  
With sweetness store the empty place they left,  
As of wild honey in the rock's bare cleft.  
  
In hidden ways they aid this life of ours,  
As sunshine lends a finger to the flowers,  
Shadowed and shrouded in the Wood's dim heart,  
To climb by while they push their grave apart.  
They think of us at Sea, who are safe on Shore;  
Light up the cloudy coast we struggle for.

—Gerald Massey.

Every power and state of consciousness in the universe is ours if we will to realize it and unfold it. There are no restrictions placed upon man, except those he places upon himself by being content to remain ignorant and discordant. All things can be known, and all problems solved, provided peace and harmony permeate the being. If one-third the effort expended to know things were applied to cultivate peace and harmony in the being, truth would flow in as a river of light where the obstructing discords have been removed.

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It takes a long time for the world to awaken to the fact that disease, not health, is the drug doctor's harvest. And it need not take one a long time to find out that there is no "science" of medicine, if he will take the trouble and go to three or four doctors to have his sickness diagnosed. No two will agree about his complaint or prescribe the same medicine.

### FEED THE SOUL.

It is self-evident that the physical, the mental and the spiritual, each requires its appropriate food.

The great majority of people spend nearly all their time in working for the wherewithal to feed the body; only a minority pay much attention to feeding the intellect; but all, with but rare exceptions, starve the soul.

Feeding the soul is a very different thing from repeating cut-and-dried prayers and taking part in so-called religious ceremonies. The soul is fed from the very Source and Center of Divine Being within each individual, and to be at-one with that Source, all physical and mental discords must be stilled and peace reign in the spirit. When this spiritual receptivity is present the soul drinks in the very sunshine of Heaven and the being grows in sympathy and beauty and wisdom.

To feed the soul, there must be a letting go of the habitual strain of selfish worry and sensual desires that belong wholly to the physical consciousness, for these are the clouds that intervene between the Source of Divine Happiness and ourselves.

At least half an hour should be devoted every day to soul unfoldment. Do this, and the satisfaction of the soul derives therefrom will manifest as happiness in the mind and renewed energy of body, and life will become a blessing instead of a burden.

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Every man must solve the problems of life for himself, for he must live his life within his own being. If he has made his life disorderly, crude and unhappy, he alone can change it, for his life is nearer to him than all the world besides, including his nearest and dearest friends and relatives. And the co-operation of discarnate spirits is with him, for good or ill, according to his thoughts and acts, whether he is conscious of it or not. And spiritual ignorance is never blissful, neither is spiritual wisdom folly.

No line of demarcation can be found where the physical-mental ends and the spiritual being.—LUCY. A. MALLORY.

## WHAT PRODUCES SUFFERING?

A commonplace life is made up of commonplace thoughts and actions. Would you be great, noble and happy, then assimilate the thoughts of the good and great, and thus make their exalted lives one with yours. Soon you will begin to originate ideas of your own, for no man can cultivate the true and good in his being without starting into growth the latent shoots of like elements.

What produces suffering and unhappiness? Crude and discordant thoughts and acts. And yet we go on, day after day, increasing their very growth by repetition, because we are too mentally lazy to come in touch with the temperate living and high thinking of the best and purest of the race. There is no excuse for this in these days of unnumbered free libraries and cheap books.

If one would memorize but a dozen lines a day of the wisdom of our great poets and seers, he would be the better for it. It would teach him the habit of concentration of thought and help him to gain control of the mind. Until we do this, the thoughts that have carelessly grown up in the mind will own our being and stand in the way of our further progress into the light of freedom.

It is astonishing in this enlightened century, how few educators realize the effect of cramming children with obsolete thoughts of war and warriors, hunting animals, etc. In some natures this lays the foundation of a criminal career later in life. Wrong educational sowing cannot lead to right reaping. The bitter fruit cannot be laid to Providence or the Devil when ignorant man sows the bitter seeds. Man seeks to escape by theological falsehoods the law that operates alike in his being and in the fields of Nature. No amount of "belief" in Jesus can make wheat of tares, yet millions of human beings still vainly believe that their tares will be changed into wheat, after death. They can be—but only by the same process that is illustrated in the field—by uprooting the tares and planting wheat seeds in their place. And this each man must do for himself, for the way is narrow that leadeth unto life. To go the broad way of the multitude is to go the way of the ignorant and destructive death-in-life.

We talk of a "flood of ideas." This is literally true. Ideas are on tap in the spiritual world, and we can draw on them if we know how to open our being to their influx.

## AID THE GOOD WORK.

The sacrifice and torture of animals by the vivisector for the supposed benefit of diseased human bodies is as fallacious as was the sacrifice of animals for the redemption of men's souls. And this is being made plain by the new "International Medical Anti-Vivisection Association," which has just been inaugurated in London, England. This Association consists of members of the medical profession, fifty of whom in England, and twenty in France have already given their names for membership. In its preliminary circular, which is now being sent to medical men and women, in all parts of the world, it is truly stated "that a practice which disregards moral laws of development cannot be productive of scientific or hygienic good."

Its aims are: "To unite the numerous medical men and women in different countries, who disapprove of experiments on living animals, into one organization, which by united work and the influence of its opinions, can become a powerful agent for the suppression of such experiments."

Humanitarians everywhere should lend their aid to this Association. There will be no real civilization until justice and kindness is extended to the animal world, as well as to humankind. This Association will do more to civilize and spiritualize the world than any thing that has taken place up to this time.

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You can never realize the sunshine of the soul external to yourself until you receive it within yourself. Let your light so shine that it will beautify all your being. The realization of this inmost light is the realization of the Heavenly state of being. It lies deeper than all speech, thoughts, feelings and actions and is the glory of them all when realized.

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The prevalence of yellow fever in New Orleans has raised the cry among the drug doctors that the mosquitos must be exterminated, but, as usual, they have nothing to say about cleaning up the filth that constitutes the breeding ground and poisonous food of the mosquitos. Disease cannot exist where cleanliness is enforced.—LUCY A. MALLORY.

Faith in the Good is the only genuine faith.



### "UNTO THE LEAST OF THESE."

If, at the approach of the season of hot weather, citizens of every city would make special individual effort to provide water easy of access to all dogs, we would hear much less this summer of the mad dog scare than in seasons past.

It is asking none too much of a merchant, here and there, to delegate to his office boy or even one of his clerks, the duty of keeping a bowl or other receptacle filled with water at his doorway; nor of the resident in the residential district to impose such a daily duty upon a servant, or, better still, one of the children of the household, who would be taught humanitarian principles thereby.

To do this would cost neither money nor labor nor time. In the summer months one constantly sees in the newspaper stories of so-called mad dogs. Not one in a hundred—nay, an even less percentage—of these are mad. They are scared, tired, thirsty and tormented.

A dog wanders away from his owner, or, with careless disregard, the master loses heed of the bewildered animal in a city throng. Frightened and his usual level wits topsy-turvy the dog runs about, seeking to find his way home. He gets tired and thirsty, his jaws become foam flecked, just as do those of a horse driven hard in the summer sun. Impish boys, whose hearts know no tenderness, see the dog running about and stone him as they chase him. The dog, fleeing from his pursuers, stung by missiles and frightened by yells, naturally snaps at those who try to stop him.

Immediately the cry goes up, "Mad dog!" A crowd pursues the animal until he is cornered, shot and killed. The people, not the dog, are mad.—Evening Standard, Troy, N. Y., May 15.

### THE DOG IN LAW.

A jury in Seattle has decided that a dog has a right to bite a man in self-defense. This is an interesting verdict. It appears that a dog bit a piece out of a man's leg, and the victim sued the owner of the dog for \$10,000. The defense was that the dog would never have bitten the man if he had not been provoked to do so, and that as he was provoked to do so, the dog was standing quite within his rights in biting the man. The defense

was upheld, and dog and owner alike ought to be happy. Many other cases of a similar nature have been brought before, but this case is said to be the first time that the jury has taken this point of view.

But it seems to be a very reasonable view of the matter. A dog is half human. Some dogs indeed are more human than the men with whom they come in contact. In fact, when one observes the way in which they will submit to many gross injuries and unprovoked attacks, and return good for evil, one is almost inclined to look upon a dog as a Christian animal. In the animal world, as Maeterlinck has pointed out, the dog is the only animal who has become sincerely attached to man. Other animals accept him in a sense. All animals may be subdued, so that they will acknowledge his supremacy, but the dog alone has shown a feeling of affection for those who stand above him. One need not be a sentimentalist to see in the dog looking up to his master something very much akin to worship. A man is the god of the dog. But the dog finds that some men are not gods, but devils, and now and then acts accordingly.

In the instance which came before judge and jury in Seattle the man had played the part of a devil. He had provoked the dog, had made life unendurable for him, had robbed the dog in fact of all the milk of human kindness, hence the bite.

The verdict rendered in Seattle ought to have, and probably will have, important bearings upon the status of the dog. It gives to him a quasi-human status. Some conception of right and wrong, some glimmering of conscience, is now allowed to him. It is admitted that in the evolution of the dog from the wolf, as in the evolution of man from the animal of aboreal habits, he has acquired certain qualities which place him in a sense out of the purely animal world.

All lovers of the dog will rejoice in this verdict. Some hard things, as well as good things, have been said in the past about this friend of man. Sometimes a man has been called a dirty dog, which is evidently a blow on the faithful nature of man's friend, while even in the Scriptures and in Homer there are references to the dog, which are somewhat unkind, to say the least. But men are getting wiser and the nature of the dog is coming to be understood better. His real kindliness, his

affectionate nature, and companionable qualities are pushing their way to the front. And now he is getting recognized in law. As a philosopher might observe, the world moves.—Portland (Ogn.) Telegram.

#### MIRACLE OF SUNBURN.

There are certain Arctic animals, dark coated in the short summer that in winter turn pure white, thus matching the snow-covered landscape and escaping notice and harm.

This change of color, this protection, effected no one knows how, is wonderful, as wonderful as a miracle; and yet a kindred change of color, a kindred protection, happens among mankind every summer, and nobody ever notices it.

When the pale city people go, out in the summer sun at the seashore or the mountains the light attacks them fiercely, first reddening their skin, then swelling, blistering and scorching it. If they kept in the sun enough, and if no miracle occurred, the light would kill them finally, burning off the skin first and afterward attacking the raw flesh.

But a miracle does occur. The skin changes from a pale color to a tan and on this tan the sun has no effect. The sun may beat on tan-colored skin for days and weeks, but such skin remains always sound, unblistered, whole.

Thus Nature works a miracle. The white skin is suffering, and Nature, aware, somehow, that a tan skin is sun proof, changes to tan the white. How does she do this? Where did she learn that it was wise to do this? No one knows. Only the fact of the miracle remains.

To prove this miracle—to prove that it is not the hardening of the skin, but the change in its color, which protects it from sunburn—is an easy matter.

Let a pale person, unused to the sun, stain one side of his face yellow, and, leaving the other side of the face untouched, go out in the bright summer sun for a couple of hours. The one side of his face is no tougher, no more hardened, than the other, yet the unstained side will be inflamed, blistered, while the tan-colored one will be quite cool and unhurt.

Sunburn is a miracle, a protection to mankind as inexplicable and as wonderful as the miracle of the Arctic animals change in the

winter from dark coats to snow white ones.—San Francisco Bulletin.

[A tan-colored veil worn over the face will prevent sunburn and freckles. It will also remove freckles.—Editor.]

#### "PIGEON SHOOTING IS MURDER."

Of all the legitimate forms of sport—legitimate, that is, in the eyes of the law—the most reprehensible is tame pigeon shooting. I do not write as a crank or a faddist. I have been keen upon and taken a hand in most kinds of amusement, and it is only within the last few years that I have learned to appreciate the cruelty of pigeon shooting. It occurred in this way. I was participating in a match in Devonshire, and it came my turn to go to the traps. When my pigeon was released, it refused to rise, despite the shaking of the cord and the clapping of hands by the official who was manipulating the traps. I stood waiting to fire, and then the bird started running towards me. Its innocent trustfulness finished my pigeon shooting days. I could not fire at it, and have never since shot at a captive pigeon. Call it silly sentiment if you will, but I may point out, on my own behalf, that I am as keen on shooting today as ever I was, and would rather ride to hounds than do anything else. The fact of the matter is, tame pigeon shooting is nothing less than cold-blooded murder. The bird is bewildered on its release from the trap; it knows not which way to move; it is within easy reach of the gun; and in nine cases out of ten it is odds on the man.—London Arugs.

[And so is every other form of sport "murder." It is, however, encouraging to see that sportsmen are beginning to call hunting by its right name, and realizing the horror of it.—Editor.]

The month that W. J. Colville spent in this city, giving, almost daily, lectures in the parlors of The World's Advance-Thought, remains a red-letter period in our memory. Every time we heard him speak, we asked ourself: "Why is not all the world here to listen to these pearls of wisdom and gems of eloquence?" Mr. Colville is a great man—but it takes intelligent and thinking minds to appreciate his inspirations. And it is to these we appeal to not miss the opportunity of hearing him if they should be so fortunate as to be where he is.



## WRONG DEDUCTIONS OF T. J. HUDSON.

Thomas Jay Hudson, on page 163 of "A Scientific Demonstration of the Future Life," says: "The faculty of perceiving those truths which affect the human soul is inherent in the soul, although it is in rare cases only that it is largely developed in any one individual. Jesus was probably the only man who was endowed with this faculty in perfection." Again, on page 173, speaking about the prevalence of spirit communion and manifestations with the early Christians, he says: "It is almost superfluous to observe that these manifestations were identical with the so-called spirit manifestations of the present day. But it is worth while to note the fact that not one of them was authorized or countenanced by Jesus, with the single exception of healing the sick. This is a most significant fact, and it is demonstrative evidence that he discountenanced the practice, knowing, as only he could know, that communication with spirits was impossible. He knew the laws governing all such manifestations, and it is to the last degree improbable that he would have neglected to instruct his followers in the art of spirit intercourse, if by that means they could have been put into communication with intelligences capable of 'explaining the divine mysteries.' It is also to the last degree improbable that one whose mission it was to 'bring life and immortality to light' would have neglected so glorious an opportunity to demonstrate the truth of his teachings, and to point out a means by which his disciples could hold communion not only with angels and ministers of grace, but with himself after he had ascended to the Father. His whole life and career was a living protest against that species of psychism wherein the prophets assumed to have direct verbal communication with God, and others claimed to hold communion with spirits of the dead."

Was it "a living protest" against spirit communion when Jesus held converse with the spirits of Moses and Elias on the Mount? Angels (spirits) appeared to the shepherds and announced the birth of Jesus. Angels communed with Jesus after he had withstood the temptation of the Devil. Jesus cast out devils—evil spirits. He appeared to his apostles several times after his crucifixion. An angel was at the entrance to the tomb after his resurrection. Paul, one of his apostles, was converted by the spirit of Jesus appearing

and speaking to him. Peter was delivered from prison by an angel.

The record proves that Jesus was a medium for spirit manifestations, yet Hudson says: "His whole life and career was a living protest against that species of psychism \* \* \* that claimed to hold communion with spirits of the dead."—LUCY A. MALLORY

## MORRIS PRATT INSTITUTE.

The opportunity is now an actuality that so many new thinkers and Spiritualists have been long looking for—namely, a school where they could send their children where the obsolete and outworn teachings and errors of the old civilization are not taught, but where they are educated to think for themselves; and under the tutelage and direct supervision of those broad-minded Spiritualists Moses and Mattie Hull and other well known instructors of advanced thoughts. The Morris Pratt Institute is located at Whitewater, Wis. The school building cost \$45,000, and contains every modern convenience for the comfort and instruction of the students.

Children who take the course of instruction at this Institute will not have to unlearn later in life the narrow views inculcated in many popular colleges. While essentially an institute for the education of Spiritualists (it is under the auspices of the National Spiritualists' Association) it does not cater to them solely, but instructs all who desire a liberal course of education.

Psychic unfoldment is one of the features of the school. Mediums would find it greatly to their advantage to take a course at this school.

We have received a number of prospectuses of the Institute and they can be had by any of the residents of this city by applying at 193 Sixth street.

## MEDICAL GUESS WORK.

The medical authorities are beginning to caution the doctors against using the Roentgen Rays indiscriminately for fear of their producing cancers, not only in the patients, but in the doctors themselves. There is quite a difference in the attitude of the medical profession, who three years ago were heralding from ocean to ocean the glad tidings that in the Roentgen Rays had been discovered a new and wonderful cure for cancer, and now

in this short time are beginning to caution with equal fervor against the use of the Roentgen Ray for fear of cancer.

This is not the first time the medical profession has turned a back somersault. It is not the first time they have denounced the same remedy that a short time before they were advising. The history of medicine has been a continual procession of inconsistencies. The only thing the doctors can possibly agree upon is that a few of the leading practitioners of medicine are to be protected by law and the other practitioners punished by the law. This they can agree upon. But they cannot agree as to what medicines cure or what medicines kill; or what medicines are beneficial and what are harmful; how to cure this disease and that disease. On these things the medical profession never did agree, and probable never will agree. Today they recommend enthusiastically a remedy for the cure or disease. Tomorrow they are just as sure that the same remedy will cause disease.

All this could be forgiven and some excuse invented, since the art of medicine is not a science, but is empirical; but, when these same doctors undertake to make the observance of their repeated remedies compulsory upon other people who have no faith in them, then it is time to call a halt. The doctors would have long ago made several of their serums and toxins compulsory upon the people if they could have done so. Since that time they have discovered that these same serums and toxins are worse than useless.

If the doctors were simply experimenting, and would speak only the truth, allowing the other physicians the same freedom they ask for themselves, then the world would have some patience with their repeated and destructive attempts to discover remedies. But the doctors are not consistent in this. They want to force the people to become the unwilling victims of their experiments. This is carrying the matter too far. At least, we think so.—C. S. Carr, M. D.

If a self-constituted medical hierarchy, operating through some of their members, who are public executive servants, have the power to enforce surgical inoculation with syphilitic pus (vaccination), it is a mystery why they do not enforce a demand that all females shall submit to the surgical operation of ovariectomy on account of their liability to ovarian tumors; or that all citizens shall have the vermiform appendix removed, because they are liable to get appendicitis, the ratios of liability being almost equally remote.

Where there has been personal injury from vaccination, aid and information in regard to securing claims against the city of Chicago can be had by addressing the Chicago Anti-Compulsory Vaccination League.—The Chicago Anti-Compulsory Vaccination League.

If every one did an act of daily kindness to his neighbor, and refused to do any unkindness, half the sorrow of this world would be lifted and disappear.—Jan MacLaren.

### THE CURSE OF GAME PRESERVES.

What a curse is this selfish mania for the preservation of game—preservation for the purpose of destruction! For this are the country folk warned off from the quiet woodland ways; for this are the children prohibited from entering the copses to gather wild flowers; for this are enclosures made, barbed-wire fences erected, footpaths and commons filched from the public, and the landless still further excluded from the land; for this must the wood and the country-side be denuded of their most delightful inhabitants—the jay and the magpie, with their lustrous plumage and wild cries; the squirrel, embodiment of life and graceful activity, with its curious winning ways; the quaint, harmless, and interesting little hedge-hog; the owl, with its long-drawn, melancholy note, as it hawks in the summer moonlight—for this must woodsides be disfigured by impudent notice-boards, telling us, in the arrogant language of the Philistine, that "All trespassers will be prosecuted, all dogs destroyed"; for this must millions of innocent creatures be pitilessly condemned to shocking mutilations and atrocious agonies long drawn out. Such is "merry England" under the rule of the game-preserver!—The Humane Review.

"That as foxes, hares, rabbits, etc., have to be 'kept down,' the killing of them in sport—less painful than death in traps—is thereby justified.

"That further justification is afforded by the fact that sports 'make for the health of a large body of men,' and give employment to many countryfolk."

Both these statements appear to us to involve most glaring fallacies. For in the first case the breed of foxes, and other animals, is artificially kept up (not down) in order that they may provide sport; and in the second case the health of the comparatively very small class which takes part in sport could be just as well maintained by other and less barbarous recreations. As for the idea that sport is necessarily beneficial, because it gives employment, Mr. Dewar had better consult the nearest economist.—The Humanitarian.

### THE INDIAN GIRL SACAJAWEA.

We have received a very interesting little book of 87 pages, entitled "The Indian Girl who lead them, Sacajawea." It is by Amy Jane Maguire, and is published by the J. K. Gill Company, Portland, Oregon. It is beautifully printed on fine heavy paper in large clear type, and the work of the author is superb. Whether she has had much or little experience in literary work we do not know, but, be that as it may, she has painted a picture so life-like that we can almost see the scenes and incidents of 100 years ago. It is interesting as a romance, and a good deal more so, because it is no doubt substantially truthful, and describes the most roman-

## THE UNIVERSAL REPUBLIC.

tic experiences in American history and in the history of the world, for we cannot imagine any expedition in any age or country more romantic and exciting than the three thousand miles of wanderings of the Lewis and Clark party for more than two years through an unexplored and unknown wilderness one hundred years ago. And this little book is much more interesting reading, in the opinion of the editor of the State Journal, than the lengthy journals of Lewis and Clark. —Oregon State Journal.

Our Dumb Animals says: "Turgeneff, the Russian novelist, went out hunting golden pheasants with his father; one was seen; he fired and wounded it; then followed it into a thicket, where, with the instinct of the mother, she was trying to reach the nest where her young brood was huddled. She reached them, spread herself upon them, her head toppled over, and she died. He there and then vowed he would destroy no living creature, and he kept his vow."

Two boys out hunting in Josephine County, Oregon, set fire to a tree to dislodge a poor, innocent squirrel, and the fire spread rapidly and created destruction of thousands of dollars' worth of property, besides an immense amount of anxiety, worry and labor before it was under control.

The people, in their destructive ignorance, do not realize that any permitted wrong and injustice is like fire beyond control—it may at any time do so much damage that it may take months and even years to build up that which has been destroyed.

We would like to see "Why Vaccinate," a 76-page book on the wrongs of Vaccination, by Mr. Harold W. Whiston, in the hands of every man and woman who can read. Mr. Whiston is one of the great earnest and conscientious reformers of Great Britain. His work is permeated with an intense love of justice and humanity. As long as people ignore the truths stated in this book about Vaccination, they and their children will suffer disease and death as results of remaining ignorant. No price is stated, but we think that thirty-five cents will about cover the cost. Address: Claye, Brown & Claye, Publishers, care "Courier" Office, Macclesfield, England, G. B.

Brother Conable's "Path-Finder" is steadily hewing a bright, clean path through the dense growth and obsolete ideas of the Old Civilization and showing the aspiring world what a fervent pioneer for the New can do. If you are fond of original ideas and a vigorous and truthful individuality, you don't want to miss reading "Conable's Path-Finder." It will open up to you a happier state of consciousness. Price one dollar a year; ten cents a copy. The New Way Pub. Co., 1107 E street, Northwest, D. C. Address Conable's Path-Finder, Station A, Pasadena, Cal.

"The Wisdom of Omar," by Mrs. Alma A. Rogers and Mrs. Lischen M. Miller. Price \$1.50. Published by Frances Elmore Gotshall, Union Block, Portland, Ogn. The wisdom of these inspired writers will appeal to all lovers of refined literature, and the lovely gems of thought are fittingly framed in a beautiful book. Oregon can boast of no more attractive writers than Mrs. Rogers and Mrs. Miller, and we recommend our readers to become better acquainted with them by reading the "Wisdom of Omar."

The "Occidental Mystic" has entered on its second volume, and is improving right along and presents the truths of Spiritualism in a refined and attractive manner. It is essentially a Pacific Coast venture, and the Spiritualists of this part of the world should sustain it by their subscriptions. Published by Arthur S. Howe, at 6 Cottage Row, San Francisco, Cal. Price one dollar a year, ten cents a copy.

We have received a booklet containing a very suggestive poem, by Mrs. Mattie Grupp, of Spokane, Wash. It is entitled "A Tale of Christmas Eve," and ably illustrates the power of the developed soul to bring things out of the unseen into material manifestation. The price of the booklet is not stated. Address the Author, W. 32-24 Ave., Spokane, Wash.

The "Appeal," 40 E. 4th street, St. Paul, Minn., the "Plain Dealer," Salt Lake City, Utah, and the "Charlotte Gazette," Charlotte, N. C., are three ably edited papers published in the interest of Afro-Americans. These papers prove that the colored people can edit papers just as ably as their European brothers.

The "New Way," monthly. Published by The New Way Pub. Co., 1107 E Street, Northwest, Washington, D. C. Price one dollar a year; ten cents a copy. We like the optimistic tone of this new monthly magazine. It believes in the sunshine of Love as the best unfold of the Higher Life. It opens with a stirring article by Henry Frank, on the "Science of Success."

There is something very attractive about "Soundview," the exponent of the Society of Evergreens. It has something about it of the ozone of the great forests of Puget Sound, Wash., its home. It is full of optimism and good sense. Monthly, one dollar a year; ten cents a copy. Address Soundview Co., Ollala, Wash.

"Self-Mastery," monthly. Price \$1.00 a year; 10 cents a copy. Chas. McKay, editor. Published by the Self-Mastery Press, Corry, Pa. This new magazine contains sixty-six pages of well-selected matter in harmony with its suggestive title, and its various articles appeal to all members of the family.

If you want to see what a master-mind can do in the spiritual interpretation of the Ten Commandments, send for the "Living Decalogue," by W. J. Colville. Price thirty-five cents. Address the Austin Publishing Co., Rochester, N. Y.

BE OPEN TO CONVICTION.



TAKE ONLY HONEY.

**S** AID a little wandering maiden  
To a bee with honey laden:  
"Bee, at all the flowers you work,  
Yet in some does poison lurk."

"That I know, my little maiden,"  
Said the bee with honey laden;  
"But the poison I forsake,  
And the honey only take."

"Cunning bee with honey laden,  
That is right," replied the maiden;  
"So will I, from all I meet,  
Only draw the good and sweet."

—The Animals' Friend.

A new international association in the interest of universal peace and good will has recently been formed entitled, "National Interests and International Conciliation Association." Its object will be to develop the interior prosperity of each country to harmonize with good relations with all other nations.

There should be an annual session of the International Court of Arbitration at the Hague. If no other business is on hand, the representatives of the various nations might consider propositions that would lead to the speedy establishment of Universal Peace throughout the world.

If we begin the day with pleasant thoughts it will generally carry us through to the end with strength and vigor; but if we allow our first thoughts to be of physical cares and worries we will be tired before the day is half over.

A Brooklyn clergyman recently preached a sermon on kindness to animals, having a big Newfoundland dog in the pulpit as an object lesson. The edifice is reported to have been crowded. Yet there are preachers who wonder how they may get the people to go to church.—Light of Truth.

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# The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

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# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

## THINK LOVE.

ALICE ESKEL.

YOUR thought is a house; it is an atmosphere  
In which like spirits seek to live their lives.  
Thought is a magnet that draws unto itself  
Like elements, that give it strength and growth.  
Think love and to thee flows Love's mighty power,  
Angelic Wisdom from the hosts of Light.  
Think not 'gainst Love if thou wouldst happy be,  
For hate enslaves, while Love alone makes free.

## ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

November, 1905.

PORTLAND, OREGON.

Vol. xx, No. 5— New Series.

THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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" " " " British Empire, six shillings.  
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## A PROMISE.

[With loving tribute to Mrs. Helen Dennie.]

M. G. T. STEMPEL.

**B**ECAUSE I love You, God,  
(Without, within,)   
Will I strive with sin  
Till all its lessons I have learned.  
Because I love You, God,  
With all my heart,  
Will I not depart  
Unto my Home,  
Till all of those o'er whom You yearned  
And longed to gather 'neath Your wings,  
Like nestling things,  
Have all returned  
Into Your Heart.  
Because I love You, God,  
I'll joy and sorrow me  
Like the beloved rest,  
Until they are safe at last  
Upon Your Breast.

We would recommend all who have any knowledge of Whole-World Soul Communion (the time for various localities and countries can be found in the time-table on the second page) to faithfully observe the sacred half-hour on the 27th of each month, for by doing so you come in touch with the greatest power on earth, today, for the transformation of individual and collective inharmonies to peace and higher spiritual light, and the harmonizing influence will stay with you to heal and bless the life during the month. But, beware not to take part in the Communion with selfish purposes in view. The motives must be pure and the central aspiration—Love to All.

LOVE TO ALL.

Permanent success in spiritual labors is impossible unless the foundation is built upon Love to All. This is doing the will of the Divine in the material sphere of existence as it is done in the innermost realm of the Celestial in perfected Man.

The papers that claim to advocate new truths and are professedly working for a new order of things, that still uphold anything—for food, sport, experiment and adornment—that involves in any way whatsoever cruelty to animals, are not building upon the rock foundation of Love to All, but are constructing upon a basis of shifting and treacherous quicksands.

It is the life-influence of the spiritual teacher that alone counts in the spiritual up-building of the race, and he or she who has world-wide and unsullied Love, has the greatest power to transform the race from discord to peace, from cruelty to kindness, from darkness to light.

Love is the Soul-Sun. It is to the spiritual natures of men, what the external sun is in relation to the fields of Nature. When it shines forth, all things nourishing, useful and beautiful grow in its effulgent light. The being tainted in the least with endorsement of cruelty, even to the humblest of beings, is a cloud in the way of that Sun, when if his love were all-inclusive he would radiate its spirit-refining light.

However much the pupils may err because of ignorance, there is no excuse for those who profess to be spiritual teachers to endorse any wrong or injustice because it is popularly regarded as right. If the choice lies between truth and money (that is to say, between light and darkness) then there is only one course for the true spiritual teacher to pursue,—it is to stand firm for the truth even though the whole world were to reject it.

When we teach truth for the love of truth and not for the love of money, we will receive it unadulterated from its Source, and, consequently, we will be able to transmit it most effectively to others.—LUCY A. MALLORY.



## FAITH.

Faith is not strengthened by viewing life from the external plane of the sensual and material. The external plane is simply the indicator of how much of faith humanity has evolved from the spiritual plane of life—faith's source and center and real plane of power. Faith is measured by our advancement in spiritual understanding. Faith, in its essence, is what I can realize with my spiritual faculties of the ever-present plane of spiritual light, wisdom and love.

The faithless are those who cultivate only the physical senses and ignore the spirit and its wondrous faculties. Their trust is wholly centred upon money and material possessions, and some cheap and easy scape-goat that will relieve them of all the unpleasant effects of their vices and passions. These faithless people (faithless because they have no faith in the good in themselves—the Kingdom of Heaven within) are in an overwhelming majority in the world. They constitute the refractory rock in which the gold (the faithful ones) is embedded. Thus, viewed from the surface, the gross, hard and cruel states of being appear to be discouraging; but the faithful are constantly at work trying to awaken the ignorant to a consciousness of their diviner selves, and it is not so long until the Brotherhood of Man will be established.

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\* \*

In our ignorance we seek to judge what Infinite Power can or cannot do, measuring its boundless possibilities by our own narrow and childish concepts. Granting that there is no more life to the individual at death than there was at his conception, why should we deny that he can grow in another state of consciousness when the possibilities for growth even in this rudimental state are so limitless.

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The aggregate character-influence of any body of people exerts an uplifting or degrading influence upon the individual who joins that body. This is the fruit by which it is known. Whatever movement, therefore, makes a man better must be a good one, no matter by what name it may be known.

## MAN IS ALL AND IN ALL.

Man is the heir of all ages past. In him is involved all the vast and varied experiences that the soul has passed through in its progressive march through an endless variety of living forms and stages of advancing growth. He has missed the experiences of no element or form, seen or unseen, in the soul's upward aspirations toward the light of spiritual perfection. He has been the very dirt beneath his feet, the atmosphere over his head, the heat of day and the flowing water, as well as all living forms that dwell in these four primary elements. Now he has attained the form of the human. He is at the apex of the animal, but at the foundation of the spiritual. He must now come into spirit consciousness—that consciousness that spiritualizes the material and unites the human with the Divine. In the search for spiritual enlightenment, harmony of being must first be obtained. To be at peace with all makes the mind receptive to the inpouring of the spirit.

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The God of the Old Civilization has been the Idolatry of Money. The blossoms of that Civilization have been the men of money; but after a brief period of life in the sunshine of general worship and adulation, the corruption (death) of the blossoms takes place, and the bitter fruit of the Idolatry of Money comes forth. This is the meaning of the corruption being exposed among the great financiers in the commercial and business world. The world now calls them "common thieves;" but is it not a case of "the pot calling the kettle black?" The scriptures say: "By their fruits ye shall know them." Society is disgusted with the fruits of Money Idolatry and abuses them, but abuse will not alter the fact that it has reaped as it has sown. All that is left for Society to do is to plant better seed and it will have happier fruits.

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\* \*

Whatever is mentally resolved in the Holy of Holies is done in the material world; therefore, soundness of head and purity of heart is the prime requisite to enter the Holy of Holies.—L. A. MALLORY.



## ACTION.

SAMUEL BLODGETT.

It is conceded that action is always motion, and it is possible that it will some time be conceded that motion is always action.

Action is the movement of something conscious by design, but it is supposed that sometimes a thing moves without the design or being acted upon by anything having consciousness. Science has not proved this is so, or that it is not so. There are more things in heaven and earth than we can take cognizance of with out material senses.

I wish to call attention to the fact that in many cases there is evidence of a moving power that we cannot see, hear, feel, smell or taste. We say we run, we write, etc. We know there is a personality in these exercises, but at the same time we are apt to think of them as hardly anything more than the movement of the muscles. But if we think closely we perceive that the muscles are not the motive power. We use the muscles to perform our will. If the muscles were the movers the same kind of movements might take place in connection with a dead body. We say a person dies, but the physical organization may remain complete for some time afterwards. Notwithstanding this, the movements that we formerly witnessed have ceased. We know something has gone, and the most important something, though that something eludes and has always eluded our senses. The movements of the muscles are impelled and directed by this something. The muscles move as they are acted upon as truly as the leaves that flutter in the wind. The wind may not be conscious, but I am sure it is moved by a consciousness; by a living consciousness. We cannot define the connection between mind, soul and body, or really understand it, because material senses cannot comprehend, and human language cannot picture it.

Sometimes physical movements appear to come spontaneously, as in St. Vitus Dance, but there is a living cause behind these movements, as truly as there is in the withdrawal of a hand from a burning place or condition.

There is a living reason that directs and causes the current movements in the ocean, the winds in the atmosphere, the pouring of tears from the eyes, and the rain from the skies.

## TODAY BETTER THAN THE PAST.

Are we justified in saying that the past was better than the present? The good old past! There are persons who are fond of sighing for the past times and comparing nowadays with the past era of goodness and simplicity.

But in that good old past they burned women and children as witches, and beat them for slight offenses, they hung culprits by their thumbs and put crazy people in narrow iron cages, they smothered between feather beds the unfortunate who had been bitten by a mad dog, they shut the windows and piled on blankets to bring on a sweat. When one had fever they refused the prayers of the sufferer for a drink of cold water, dosed with drugs, bled and blistered him into eternity.

There were no free public schools in the good old past, no homes for the old and disabled, no refuge for the erring, no reformatory for the wayward youth, no orphan establishments, few and badly arranged hospitals, no free libraries, no cheap books, pictures and newspapers.

If the world is growing worse every day, as some declare, how is it that charity is every day stretching her arms wider to rescue, preserve and cherish asylums for the fallen, homes to cure the drunkard, hospitals with tender nurses to assist and shelter the sick and disabled? No more foul, airless cells for the criminals. Now our asylums and hospitals are clean, ventilated and warm. The unfortunate are wisely cared for, skillfully treated, amused and instructed, and often cured and restored to usefulness. Everything is now done to save human life and elevate and improve it. Where evil is more rampant good comes to fight against it, no armed with violence as of old, but with love and wisdom, science and patience and faith, men study the problem how best to help their kind.

Brains are racked and money freely spent to carry out plans for instructing them. Parks, libraries, museums, club rooms and hospitals all free to the poor working people.

Formerly so neglected and despised on the high seas and rocky coasts, where in the good old past there were murderous pirates and wreckers, there are now life-boats and life-saving stations, an army of men whose business it is to prevent shipwreck if possible and rescue those who may be thrown on

the mercy of the sea. Of the peril and labors of those gallant surfmen some idea may be had from statistics. There may have some bad grown into the world, but enough good has also grown to overwhelm any deficiencies. —Medical Talk for the Home.

#### THE SACREDNESS OF EATING.

The average flesh-eater appears not to have a thought beyond the gory contents of the slaughter-house. Omit fish, flesh, and fowl, and you have nothing left to live upon. This attitude toward the food question brings the habit of eating down to the low plane of thought, where animalism ends in violence and bloodshed. But the man of pure and humane diet enjoys at times a mental mood that enables him to realize a deeper meaning in the food instinct than has as yet been generally recognized.

It attracts to itself unseen influences that touch home to the very source of life, to the foundation of our being. There is more going on at the dinner table than mere eating. The food we consume, and all the well-known accessories connected therewith, are tangible externals unduly valued by those who only realize the occasion as a banquet to the flesh; the other and inner banquet, to which the outer ministers, is not realized by those who regard eating as purely a physical act. The masses have yet to learn that there is a spiritual side to everything that man is capable of doing.

At every meal there are two banquets in simultaneous action, and if we are feeding the physical on a downward plane we are carrying the mental and spiritual with it. All through life the seen and unseen go hand in hand. But this is not apparent to the thoughtless and unreflecting, because the most potent forces in life are too microscopic to attract attention. All externals are the outer semblance of things of deeper meaning than meet the eye.

We have yet to realize the sacredness of eating as a habit of life; we have yet to realize that the spirit must be there—nay, is there—as well as the body, and for good or ill we are feeding both. The habit of eating can never fill its heaven appointed place in our daily lives so long as we conceive it to be a purely animal function.—The Vegetarian.

#### A SPIRITUAL PHENOMENON.

A similar spiritual unfoldment to that of the Welshman, Evan Roberts, has manifested in Mrs. Mary Jones, the wife of a Welsh farmer. She has also become a very fervent preacher. Whenever she goes to her meeting her head is surrounded by a luminous halo. The "Daily Mirror" says: "The light in question is somewhat in the form of a star, and at other times in the shape of a wave." The correspondent of this English journal saw this halo assume a form that even surprised Mrs. Jones herself.

One Saturday she was preaching at Bont-due, a village on the river Marduch, ten miles from her residence. She authorized the correspondent to follow her carriage in another vehicle. The gathering took place under a great religious exaltation and ended at half past ten in the evening. Mrs. Jones told the correspondent that she had prayed for the halo to manifest so that he could see it. Upon the way home, he followed her carriage in another vehicle accompanied by the photographer of the "Daily Mirror." They had already traveled three miles without anything having occurred; it was near midnight and they were near Barmouth. All at once there appeared a soft luminosity that flooded with light the road before them. Soon this light encircled both carriages, as if it were from an acetylene lamp. The light then rapidly elevated itself above their heads; it had the appearance of an oval grey mass, half open, showing its center, interiorly, as an intense focus of white light. Suddenly it all disappeared and all was dark as before.

"All those present saw this extraordinary phenomena; but while the light," said the correspondent, "appeared to me to be as white as snow, others saw it as if it were intensely blue."

The Peace Convention, held by the Shakers, at their headquarters, at Mt. Lebanon, N. Y., was the best attended and most enthusiastic gathering ever held by this spiritual people. The recommendation that the great waterways of commerce be made neutral ways, as far as international traffic is concerned, in the event of war, should be considered by the Hague Court of Arbitration. Dr. Peebles' address, "War is Hell," was one of the gems of the Convention.

## KINDNESS TO ANIMALS.

Inspired by Governor Pennypacker, the somewhat eccentric executive of the Keystone State, the school teachers of Philadelphia are organizing "kindness to animal" classes, and are teaching the boys and girls under their care to regard dogs, cats and horses as creatures to be ministered to by superior beings of the two-legged variety. This teaching is diametrically opposed to the ideas of the boy of half of the school world, which has always regarded a stray dog or a suffering cat as legitimate game and a heaven-sent target for any handy missile. By degrees, however, this deeply-rooted idea is being eliminated from the minds of the school boys of Philadelphia, and in its place is being planted a Good Samaritan feeling toward domestic pets of all kinds.

It does not take long for a new idea to get possession of the active mind of youth, if it is fostered in the right way, and already bands of boys may be seen searching the alleyways and vacant lots in the vicinity of the public schools of the Quaker City in search of not a trembling victim of their unerring aim, but a cat or dog that is in fit condition to be transported to the school house for care and attention from the Kindness to Animals Accident Brigade.

The boys and girls are being taught how to handle a wounded or sick kitten or a stray dog that has tried conclusions with a trolley car and come off the worse for it. If a door-mat can be procured, the Kindness to Animals boys and girls are told to use this to carry the animal to the relief station. If no mat is obtainable, then the boys and girls improvise a stretcher by using their coats or a piece of burlap nailed to two broom handles.

The teachers are appealed to when the sick or injured animal is brought to the school house, and usually a session is held for the purpose of showing the boys and girls how to proceed in relieving the suffering of the patient. Frequently it happens that the cat or dog is suffering only from starvation or thirst, and its troubles are speedily alleviated by a little milk or some provender from the lunch-eon baskets. If it is injured, the boys and girls are shown how to administer first aid to the injured treatment, and the patient is then sent to the nearest veterinary for expert attention.

As a result of this crusade in favor of kindness to animals there have been provided innumerable drinking troughs, at which homeless cats and dogs may assuage their thirst. Outside the houses the boys and girls who are learning to regard homeless cats and dogs as creatures appealing to their sympathy, drinking receptacles are now found, and these are filled daily by the members of the family. No cat or dog needs go thirsty in Philadelphia, and if it will only lift up its voice loud enough to protest, no animal need lack a square meal.—The Graphic, Denver, Colo.

[We hope that this good example will be widely copied by all towns and cities. It would engender a spiritual atmosphere that would lessen diseases and disasters.—Editor.]

Shun the negative side. Never worry people with your contritions, nor with dismal views of politics or society. Never name sickness; even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian, who will soon give you a fill of it. Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer none. What we want is not your activity or your interferenc with your mind, but the simple truth. The way to have large occasional truths, as in a political or a social crisis, is to have large habitual views. When men consult you, it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words but to the meaning of each other.—Emerson in "Social Aims."

In 1856 Wendell Phillips made a speech in New York on the "Woman Question" in which he said: "The position of woman anywhere is the test of civilization. You need not ask for the statistics of education of national wealth, or of crimes; tell me the position of woman, and you answer the question of the nation's progress. Step by step as woman ascends, civilization ripens. Wherever we go in history this is true."

If you do not hold ugly things in the mind they will not materialize for you.—L. A. M.

## A REMARKABLE POEM.

We wish this poem could be printed in every paper and recited to the pupils in every school and on the stage of every theater in America:

**The Cattle on Our Western Plains.**

Belted cowboys rode like Centaurs, when  
October gayly dressed  
Crossed the prairies, rounding cattle for the  
ranchmen of the West.  
From the plains and from the hillside, from  
the deep and wide ravine,  
From the trees near distant brooklets, where  
yet lived a trace of green.

Cows of many a brand and lineage, cattle black  
and white and red,  
Startled by the whip and hallo from their  
haunts in terror fled.  
Wild the racings o'er the prairies ere at length  
corraled they stand—  
Where deep-set in trembling muscle they re-  
ceive the owner's brand.

Some are set aside (the plump ones), in the  
markets to be slain,  
All the rest, to live or perish, are turned loose  
upon the plain.  
Thirty millions head of cattle by the Western  
ranchmen freed,  
Forced to wander o'er the ranges for ten  
millions scant indeed.

Greed of man increased their number till far  
more upon the range  
Than the desert could give herbage, wandered  
dumb and wild and strange;  
Cold the winds of autumn blowing o'er each  
ill-fed, shrinking form,  
Seeking for a ray of sunlight or a shelter  
from the storm.

Later, trailing over prairies, lonely, homeless,  
cold and drear,  
Thirst and Famine ever with them, Famine  
stalking in the rear.  
Fiercer grew the winds of winter, soon they  
huddled head to head,  
While the blizzard held its revel o'er the dying  
and the dead.  
From the milk-white gloom around them, icy  
stinging needles poured;  
Nature, reckless, blind in fury, shrieking,  
while the North-wind roared.

Night and darkness settled 'round them, Death  
and Hades held the power;  
Cattle moaning, all forsaken, life-long anguish  
in one hour.

\* \* \* \* \*  
From far scattered mounds of corpses, trem-  
bling, sad-eyed, few and weak,  
Crept the remnant of the cattle suffering what  
no tongue could speak.  
Cold the earth and sky around them, friend-  
less, homeless, hungry still;

Eating snow they dig for herbage, roaming  
without thought or will.

Eyes are blinded by the sunlight, cruel, shining  
on the snow—  
One by one they fall and perish with no  
human heart to know.  
Heaps of skin and bone so hopeless that the  
wolf-dog as he prowls  
Scorns to touch (or is it pity), that he turns  
aside and howls

Shamed perchance by man's indifference to  
the crime for Mammon wrought,  
All her icy moods forgotten, Nature shows re-  
pentant thought.  
Tears were flowing on the lowlands when for  
Spring-time set the breeze,  
Moanings like a soul in passing echoed through  
the budding trees.

Thrilling through the air of April whence this  
heart-ache, whence this pain?  
Shades of cattle, trailing slowly, misty, sad-  
eyed, o'er the plain?  
Hearts of men, to mercy waken! Let your  
tears God's pardon crave!  
And these cruel arts forsaken, from her shame  
our country save.—Mrs. Etta D. Morris,  
in "Our Dumb Animals."

We commend to the kindness of our numer-  
ous readers and friends, Mrs. Lydia A. Irons,  
the President-at-Large of the International  
Ethical Educational Society. Mrs. Irons is  
travelling through the country (in a van spe-  
cially constructed for the purpose) to give  
addresses, illustrated with stereopticon views,  
on humane subjects. We know of no more  
sincere friend of the downtrodden and op-  
pressed than Mrs. Irons. No sacrifice of  
strength, time or means is too great for her  
if any good can be accomplished, and this  
without any thought of reward, or satisfaction  
of vanity or selfish pride. Success will surely  
attend her venture.

Rev. Moses Hull and wife are coming to  
work to the Pacific Coast. They will be here  
in Portland some time during the winter. Mr.  
and Mrs. Hull did most effective work during  
their last stay in Portland, and hundreds were  
disappointed who did not hear them. A  
cordial welcome awaits them from their many  
admirers and friends.

Love is almighty in the universe, but it is  
only mighty within you to the extent that you  
realize and cultivate it.—L. A. M.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

BE STRONG.

Be strong!

We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift;  
Shun not the struggle; face it, 'tis Love's gift!

Be strong!

Say not the days are evil! Who's to blame?  
And fold the hands and acquiesce! Oh, shame!  
Stand up; speak out, and bravely in Truth's name!

Be strong!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long—  
Faint not! Fight on! To-morrow comes the song!

—M. D. Babcock.

If Nature teaches us any lesson at all, it is that of individual responsibility. Judging from the surface of things, man is apparently left to his own devices—he may if he will, eat and drink to excess, scatter his money in foolish purchases, think pessimistic thoughts as much as he has a mind to, and do a thousand and one things that are harmful to his mind and body. The fact of the matter is that Nature's edict to man is: "Learn, O man, from experience. This is my system of education. If you hurt yourself in the learning, that is part of your education. And if you fail to exercise the love and wisdom inherent within your spirit, you will continue to be hurt until you get into harmony with yourself."

Without growth in the fields of Nature, there would be no beauty, nourishment, clothes nor shelter; without growth in man's spiritual nature he is in the same predicament in the spirit realms. In the first instance all is dependent upon external growth, and in the other, it is dependent upon internal growth.

TRUE RELIGION.

A laboring man wrote a letter a little while ago to Collier's Weekly asking some minister of the gospel to give him good and sufficient reason for taking two or three hours out of his only rest day to attend church. Many replies were received, of which the editor thinks the following the most convincing:

"The question hinges entirely on the truth and importance of religion. If the church is a mere society for the promotion of social and moral ends in life; if it is no more than a place for pastime, entertainment, education and culture, then your friend is right. If, on the other hand, God is God, Jesus Christ is the Son of God, and the Bible is the true revelation of God, who has reserved one day out of seven for worship and not for odds and ends at home; if man has an immortal soul, and there is a future abode where only those who have spiritual life in this world can go, then your friend is wrong. In other words, if he is losing his soul eternally in order that he may temporarily mend the teapot, play the fiddle and nurse the baby, he is making a bad bargain."—Evening Telegram.

Man cannot "have an immortal soul," for the reason that the mortal cannot own the immortal, but the reverse—the infinite includes the finite.

Man's salvation from misery and suffering is involved in the conscious realization of his immortal nature. As long as man is conscious only of his animal nature he will suffer, for permanent happiness does not belong to that plane of consciousness.

It is the churches that have ceased preaching that "man can lose his soul eternally," and that have become "societies for the promotion of social and moral ends in life," and are "places for entertainment, education and culture" that are making people fit for conscious immortality.

It is true that the God of the Old Testament "reserved one day out of seven for worship" but that day is the Jewish Sabbath or Saturday, and not the first day in the week—Sunday; while Jesus Christ said that the Sabbath was made for man, and not man for the Sabbath. Every day is holy, because life (the Divine Essence) is forever sacred; and not alone in theological forms in a church, but in

all our thoughts, feelings and actions in relation to our own spirit and all spirits, incarnate and discarnate. We cannot get away from the Divine Life, no matter whether we are "mending odds and ends at home," or wherever we may be.

There is no "future abode where only those who have spiritual life in this world can go," for all have spiritual life here and now, but only a few have come into a realization of it, and that realization is the consciousness of the Temple of the Living God—"the Kingdom of Heaven within you"—that Jesus Christ spoke about, and that even but very few clergymen realize, for if they did they would not be forever preaching about "going to Heaven,"—as "a location somewhere beyond the stars,"—neither would they condemn any one to an everlasting Hell hereafter. The man who does not consciously realize the best within him, realizes the opposite state, here and now, and leaving the body will not change his state until he wills to change it. Preachers and church organizations may help him to the better change of consciousness if they will give him this Truth,—that sets free,—but if they continue to preach that a man's soul is eternally damned in Hell because he stays at home "to mend the teapot, play the fiddle and nurse the baby," they seek to befuddle him with a false theology of fear that makes a hypocrite and a coward of him and blinds him to the truth that he must of himself realize and unfold his spiritual consciousness before he can realize Heaven. This is the "narrow way of life" that few attain to, because they are always seeking it outside of themselves instead of within their own being.

#### CHRISTIAN SCIENCE.

The following is from a lecture by Miss M. Brookings, a Christian Scientist:

"The claim has been made by those who believe in minds many, that influences for good may be exerted by one human mind acting upon another human mind through mesmerism or hypnotism, or mental suggestion.

"But the one divine Mind that is Omnipotent must include within itself all the power there is. Hence there is no agency nor potency for good that is not involved within it. Why look for more than the all? Or why expect to find something outside of or beyond the Infinite?

"Besides, it is a well-known fact that the thoughts and purposes and activities of the

human mind are by no means confined to the offices of good. Who would willingly entrust his welfare to hands that might work good or ill at pleasure, when the infinity of Divine Good is ever at hand, asserting its undivided right to rule and to bless the race?

"Spiritualism, and all other systems based upon the theory of minds many, spirits many, have the disadvantage of a house divided against itself, and cannot present the invincible aspect of one Omnipresence, Omnipotence and Omniscience, that admits no secondary, hence no conflicting presence or power. Mental healing is sometimes attributed to the action of mortal minds; but Paul said: 'The carnal mind is enmity against God.' It then could never have been the basis of any God-directed cures."

If all could think exactly alike there would be One Mind, but there will be "minds many" and "spirits many" as long as no two minds are exactly alike. Divinity is not "uniformity in unity," but variety in unity. The discarnate spirit spheres are not inhabited by One Spirit alone, but, just as in this world, there are individual entities who, though having unlike minds, may work for a common purpose.

If there is only One Mind and not "minds many" why does Miss Brookings appeal to "other minds?" If there is only One Spirit, why does she strive to win other spirits to believe as she does? Her whole lecture is constituted of "mental suggestions" and appeals to other minds than her own. If good can thus be done, if she can transmit her way of thinking by "mental suggestions," why not allow others the same privilege, and acknowledge the good they do?

Christian Science is doing a great work for good in the world, but so are other movements, even those she is so much opposed to, such as Hypnotism and Mesmerism. Numbers of children and adults have been effectually cured of bad habits by hypnotic suggestion, and the mesmeric societies (especially in Latin countries are powerful organizations for good and have done as much effective healing as Christian Science has.

To claim all perfection for Christian Science and scoff at other good movements is a manifestation of "the pride of the mortal mind" and is the very opposite of the humility of the spirit that Christian Science claims.

If "Spiritualism, and all other systems based upon the theory of minds many, spirits many, have the disadvantage of a house di-



vided against itself, and cannot present the invincible aspect of one Omnipresent, Omnipotence and Omniscience; that admits no secondary, hence, no conflicting power," Spiritualism, at least presents the truth, as we find it today in the world, of "minds many" and "spirits many;" and the teachings of Spiritualism are to the end of purifying these "minds many" and unfolding the spiritual natures of these "spirits many" for the ultimate purpose of presenting the invincible aspect of Divine Love and Wisdom.

If "the one Divine Mind that is Omnipotent must include within itself all the power there is," it must necessarily include within itself all the beliefs and isms in the world, including Spiritualism Hypnotism, Mental Science and Mesmerism. As Miss Brookings says: "Why look for more than the all? Or why expect to find something outside of or beyond the Infinite,"—but she does not apply this self-evident truth to her own reasoning when reviewing movements outside of Christian Science. She implies that the Omnipotent is involved in Christian Science teachings alone,—then it cannot be "Omniscient" and "Omnipresent" if it is not also involved in other movements. For according to Isaiah XLV, 7: "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." And all things that the Lord had created were pronounced "good" in the first chapter of Genesis. Certainly Miss Brookings or Mrs. Mary Baker Eddy does not intend to condemn what the Lord pronounced "good."

Again Miss Brookings says: "Mental healing is sometimes attributed to the action of mortal minds; but Paul said: 'The carnal mind is at enmity against God.' It then could never have been the basis of any God-directed cures."

But "the One Divine Mind includes within itself all the power there is" (these are her own words); hence, if this is true, all healing power by whatsoever name known or by what means used must be done by the power involved in the "One Divine Mind" for "there is no agency nor potency for good that is not involved in it." And when she endorses Paul's saying: "The carnal mind is at enmity with God," she contradicts her statement of all-inclusive Power in Divinity and turns to a God that she locates outside the All-Inclusive,

for "God is all in all"—including body, mind and spirit—mortal and immortal.

Whenever any advocate of any old or new religious system finds himself abusing other systems, he may rest assured that he has not yet attained to the truth, otherwise he would be fully satisfied, and he would not attack other beliefs if he were not afraid of them and their power to overthrow what he himself believes in.—LUCY A. MALLORY.

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It is only a short time ago that the newspapers were full of the greed of the trusts. The "greed of the trusts" must, like the yellow fever, have been catching, judging from the extreme advance in the prices of the necessities of life, and this in the face of the improvements being continually made to cheapen products. The greed of the individual is as great, if not greater, than the "greed of the trusts." His motto seems to be: Get all you can, in any way you can. Greed is essentially the creed of the matter worshiper, whose real God is Selfishness, no matter what other God he professes to believe in. And the six-day selfish God is ever stronger than the Sunday God.

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The worst decriers of Spiritualism are the people whose inner lives are the farthest from being spiritual, and who judge all things from the physical-mental point of view, while spiritual things can only be spiritually discerned to know anything about them. Spiritualism is the light that those living in secretive, mental darkness shun, for fear that it will expose the counterfeit lives they are leading.

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Mrs. John B. Henderson, who is famous for her dinner entertainments in Washington society, has, during the present season, served exclusively vegetarian dinners. She serves five or six courses of vegetables, nuts and cereal foods, prepared in a most palatable manner. The dinners have attracted much attention and next season they promise to be much in vogue.—Oregon State Journal.

What is the largest room in the world? The room for improvement.—Oregon State Journal.

## COMMERCIALISM NOT SPIRITUALISM.

President Harrison D. Barrett, of the National Spiritualist Association, who has been in Oregon for some time, is a leader in the anti-commercial element in the spiritualistic association. The great movement to come before the National convention this year will be to separate true Spiritualism from commercial spiritism. President Barrett has given the following as a platform principle for true Spiritualists:

A belief in an Infinite Intelligence.

A belief that the phenomena of Nature, psychical and physical are expressions of Infinite Intelligence.

That an honest understanding of such expressions and living in harmony therewith constitute the true religion.

That man survives the change called death the same conscious being as before transition.

That communion between the visible and invisible states of being is a fixed fact, scientifically proven by Spiritualism.

That the highest morality is contained in the golden rule: "Whatsoever ye would that others should do unto you, do ye even so unto them."

"Commercial Spiritualism," said Mr. Barrett, "is the curse of our great movement. It means the horde of counterfeiters, frauds and tricksters who assume to be Spiritualists, endowed with psychic powers, and the practice in which they engage. It refers to those who have proclaimed themselves mediums for the sole purpose of making money out of those who seek them, asking, in all honesty of soul, for genuine messages from their loved ones. I refer to those persons who give palm readings, astrological delineations, business advice, advice on love and marriage, tips on horse races, real estate sales, mining stock deals, and physical phenomenal manifestations. These people are engaged in commercialism, pure and simple, and practice their so-called arts for the sake of the money they can make out of them. They may, with propriety, be compared to the money changers whom Jesus scourged out of the temple. The great majority of these people have no psychic power whatever, or, having it, use it for purposes neither high nor moral. I hold fortune-telling and all of its concomitant phenomena to be absolutely immoral."—Evening Telegram.

## WHAT VEGETARIANISM DOES.

"As to all the talk about the advantages of a meat diet, and the evils of a vegetable diet—I should smile. I have listened to it with my tongue in my cheek for years. I said in 'Merrie England,' a dozen years ago, that Vegetarianism was the proper thing.

"But in one way the effects of a vegetable diet have surprised me. I have been a heavy smoker for more than thirty years. I have often smoked as much as two ounces of tobacco in a day. I don't suppose that I have smoked less than eight ounces a week for a quarter of a century. I have some old meerschau pipes as black as crime and as rank as sin. If there was one thing in life which I feared my will was too weak to conquer, it was the habit of smoking. Well, I have been a Vegetarian for eight weeks, and I find my passion for tobacco is weakening.

"It is astonishing. I cannot smoke those black pipes now. I have had to get new pipes and milder tobacco, and I am not smoking half-an-ounce a day. It does not taste the same; I am not nearly so fond of it. And I am told that this is quite common.

"Again, I have found that I cannot drink wine. Several times I have tried a glass of hock or burgundy: it is no use. It tastes like physic. It makes me stupid, and sleepy.

"Why do I write these confessions? Because these things have come upon me as a revelation. Because I begin to see that the great cure for the evil of national intemperance is not teetotal propaganda, but Vegetarianism. Let our temperance friends consider this. It is most important. If we can get people to give up eating meat, the drink problem will solve itself."—Editor of the London (England) "Clarion," in the "Clarion."

Omaha, Neb., Saturday.—Because he vivisected a cat George F. Brown's sweetheart cast him aside. In despair the young man attempted to commit suicide by taking cocaine. Physicians saved him. Brown is a medical student and cut up the cat in the interest of science. He wrote of the affair to his sweetheart in Craig, Mo., going into details of the pain the animal suffered. By return mail the young lady returned Brown's engagement ring.

"Distrust of oneself really means consciousness of wrong."



## BUTCHERY AND VIVISECTION.

You do not take your enthusiastic sportsman, or your devoted gambler, or your ardent drinker, as your guide to the rightness of sport, or gambling, or drinking.

So, too, it is not the devotee of the sausage or the chop who can set up to be a criterion as to the rightness or wrongness of Butchery.

The apologist of Butchery claims that animals may be killed painlessly. The apologist for Vivisection claims that experiments can be conducted upon animals fully anaesthetised; but the question is not "Can these things be?" but "Are these things so?"

And the answer comes lowing from thousands of byres and shippens, comes wailing from the hell-holds of hundreds of cattle ships and abattoirs, comes groaning from the parched throats of tens of thousands of slowly dying creatures through the livelong day and night—the answer that the long-drawn pain and suffering and acute agony that is endured by the sentient creation under the banner of Butchery is too awful to contemplate calmly.

Butchery stands condemned by kosmic law as being a wanton infliction of an enormous volume of agony upon sentient creatures. And Vivisection needs trying by the same standard.

The apologists who claim that the majority of experiments upon animals consists of "nothing more than a pin prick" are attempting the unscientific trick of disguising facts by words. By such a phrase they try to make the unwary believe that the pain is momentary and trivial and insignificant. The phrase, "a pin prick," does not, of course, mean this; but they know that most people think it means this, and thus play upon the ignorance of their audience.

This is an unscientific form of falsehood.

The exact measure of "a pin prick" pain can easily be gauged by any one who likes to insert a dirty pin down in front of the nail of the finger into the quick.

If he wishes to be more accurate, he should not use a dirty pin, but should take a perfectly clean sterilized one, and charge it with an innocent little spot of culture, such as that of the staphylococcus pyogenes aureus or albus or the micrococcus erysipelatosus—or he could vary it by injecting by "a mere pin prick" a little pure culture of one of the streptococci into the sole of the foot, and he could

then replace his stocking and go about his work as usual, and laugh satirically at any one who made a fuss about "a mere pin prick."

He would laugh for one day only; for one day I say, and then his laughter would be changed, and for many a day after that he would speak with more fearsome reverence about "that dreadful pin prick."

Still further he might learn, did his needle chance to have a little culture of anthrax upon it, and did he chance to make "a pin prick" upon his neck, that an agony intolerable, ending in hopeless death, would be the sequel of "a mere pin prick." Though he would not be there to tell the tale, there would be no one who saw his dreadful suffering and his rapid doom of death but would henceforth speak with bated breath and horror-stricken memory of "that awful, awful pin prick."

Vivisection is nominally sanctified by altruistic intent—the claim of benefiting suffering humanity. Butchery stands condemned through selfishness. It is professedly selfish.

Vivisection seeks the shelter of a higher virtue—but is the claim a true one? Do any vivisectors practice vivisection as a burdensome, loathsome, soul-revolting task, for the altruistic purpose of benefiting some unknown person in some future years? I know of none such.

I do not say that such a vivisector does not exist; but I do say, that when he is found, he will be so saintly in his spirit of self-sacrifice that he will, sooner or later, offer himself as his own victim to save his little brothers from their doom.

Of all these crimes against kosmic law, Vivisection is the easiest to condemn, because it is only a small minority who practice it, while Butchery is the most difficult to raise one's voice against, because the majority are interested—for their stomach's sake—in its perpetuation. Sport is midway between.

To declaim against Vivisection entails, for the majority of people, no self-sacrifice whatever, and therefore it is easy to become a declaimer.

To declaim against Sport is not so easy, because all of us have many of our most influential friends who are lovers of sport; and to risk offending them is, in itself, an act of self-sacrifice.

To declaim against Butchery is the most difficult of all—and yet of all things it is pe-

cularly selfish and revoltingly barbarous—because nearly every one is interested in its perpetuation.

The custom of the table, the longing of the appetite, the trouble of change in the kitchen, the fear of offending the trade—all these form a constant source of excuses for a custom which stands condemned upon its demerits.

The Rights of the Sentient Creation demand the abolition of Vivisection, and of blood Sport, and of Butchery—and the saddest of the three is Butchery.—Josiah Oldfield in the Herald of the Golden Age.

#### A JUSTIFICATION.

In refuting the libel of a belated scribler who defamed the great prophet of the revolutionary era Thomas Paine, an author in one of his books termed Thomas Paine "A dirty Athelst."

As repeated requests have been made to the author of the dead to correct this, and no retraction made, justice to the character of the departed statesman demands a statement refuting it.

John Kenyon Kilbourn, D. D., in his book "Faiths of Famous Men" quotes Thomas Paine as follows:

"The power that called us into being can, if He pleases, call us to account for the manner which we have lived here, and it is rational to believe He will.

"Religion is man's bringing to his maker the fruit of his heart. I believe in the equality of man, and that religious duties consist in doing justice loving mercy, and striving to make our fellow creature happy. The world is my country, and to do good my religion.

"It is the fool and not the prudent man that would live as if there were no God."

Thus it appears that one of the most distinguished fathers of this republic was of the identical faith of the Judean prophets, whose dictums Jesus reverently taught. It is written:

"The lip of truth shall be established, for truth endureth and is always strong, it liveth and conquereth forevermore."—Truth Seeker.

#### GRACE BEFORE MEALS.

A student at Oxford supplies the following translation from some verses of the Christian poet Prudentius, who flourished in the fourth century. They are taken, we are told, from

a Hymn of Praise used before meals, and are interesting as showing that the Christians of those days preferred the vegetarian diet, for the most part avoiding the flesh of animals which the heathen around them slaughtered for food.

"All things we have from God's Almighty hand;

Air, earth, and sea yield up at His command. We rule o'er all, and under God we stand.

\* \* \* \* \*  
See where for man the golden cornfields bend; Vineyards for man their purple clusters send; While olive groves their peaceful arms extend The varied products of the fruitful field, All food sufficient for the Christian yield. Let savage nations draw the glittering knife, And of the harmless cattle take the life."

—The Animal's Friend.

"Life More Abundant," by Henry Wood. Price, cloth, \$1.20 net; postpaid, \$1.30. Lathrop, Lee & Shepard Co., Boston, Mass. "Life More Abundant" is a condensed survey of the Bible, and comes to those so long living in the parched and arid desert of theology as living waters of spiritual life. Mr. Wood is one of those who can make spiritual themes absorbingly interesting to all classes of readers, as he writes from the plane of the spirit that maketh alive. "Life More Abundant" will extend the influence of the New Life to numbers now dungeoned in theological darkness.

"A Nova Revelacao" (The New Revelation) is the organ of the Spiritualists' Center of Sao Paulo, Brazil, S. A. It is doing excellent work for the extension of spiritual truth.

If any of our readers should visit Minneapolis, Minn., we advise them not to fail to meet Mrs. R. B. Ridges, and her charming co-worker, at their Home of Harmony, 1644-A Hennepin Ave., and become acquainted with these enthusiastic workers in the cause of Truth and higher Spiritual Light. These teachers have established a center of light there that will be a blessing to humanity. Their "New Thought Lyceum" holds regular Sunday services at Richmond Hall No. 1, corner Nicollet Ave. and Eighth street, at 10:45 A. M. A two-cent stamp will bring you a program.

All flesh-eating animals perspire inwardly; grain and grass-eating animals perspire as man does.

## THE UNIVERSAL REPUBLIC.

All Spiritualists, who have children, or who have the spiritual welfare of children at heart, should become acquainted with the "Progressive Lyceum," the children's paper, published weekly for the National Spiritualist Association, by John W. Ring, National Superintendent of Lyceum Work, Spiritualist Temple, Galveston, Texas. Single yearly subscription, seventy-five cents. Ten or more copies to one address, one cent each, payable monthly. Mr. Ring is publishing a good Lyceum paper, and it will interest children of a larger growth, as well as the little folks.

Our dear sister, Mrs. S. J. Finck, the faithful editor of the "Spiritual Reformer, and Humanitarian," of Galveston, Texas, informs us that in future she will not send out her magazine monthly and take yearly subscriptions therefor, but will send it out when moved to do so and circumstances will permit. The price of a copy will be twenty-five cents. The number just received contains sixty pages of matter that is manna for the spiritual nature. Address: A. A. Finck & Co., 409 Twenty-first street, Galveston, Texas.

One of the best of the latest works of fiction is the occult story, "Sabina, a Story of the Amish," by Helen Reimensnyder Martin. In the preface the author says: "The psychic phenomenon described in this story is not fictitious; the writer can vouch for the truth of it." We have not the space to review it in detail, or do the book justice in a short sketch, but it is an intensely interesting story, that fascinates the reader and holds his attention to the end. Price \$1.50. Published by The Century Co., New York City.

"The True Word," monthly. Price 35 cents a year. Edited and published by Prof. M. F. Knox, president of the Mental Science College, 773 Harrison street, Seattle, Wash. The August-September number contains the photographs of the twenty-graduates of the 1905 class, and both men and women have all remarkably intelligent heads. We are also glad to note that the owner of Bryn Mawr Park, a suburb of Seattle, has donated grounds in the Park, valued at \$20,000, on which to build the new Mental Science College.

We acknowledge receipt of three pamphlets, by Joachim Kaspary, published by the Humanitarian Publishing Co., 6 and 8 Red Cross street, Barbican, London, E. C., England, G. B., entitled "The Humanitarian View of the Public School Question (price three-pence); the "Character of the Apostle," (price one penny); and the "Humanitarian View of the Fiscal Question," (price two-pence).

"From Land's End to John-O-Groats," by Geo. H. Allen, the Vegetarian long distance walker. This is an account of his record walk, in England, in which he accomplished 908½ miles in 16 days, 21 hours and 33 min-

utes. A marvelous record. Price of booklet 40 cents. Address "The Scottish Health Reformer," 12 High street, Paisley, Scotland, G. B.

We are very glad to hear that Editor Sercombe, of the new magazine "To-morrow," that is everywhere being so highly commended, is rapidly recovering from the accident that befell him at the "Wild West" show. It will repay you to send a dime for a sample copy of the October number of "To-morrow" to Manager of "To-morrow," at 2238 Calumet Ave., Chicago, Ill.

"Triggs Magazine," monthly. Price one dollar a year; ten cents a copy. Editor: Oscar Lovell Triggs. Business Manager: Benjamin F. Cobb. Published by the Oscar L. Triggs Pub. Co., 355 Dearborn street, Chicago, Ill. Admirers of William Morris, Walt Whitman and Ruskin will be delighted with this new magazine, which ably fills its niche in the field of new literature.

Mr. and Mrs. Rader, the editors of "Sound-view," Ollala, Wash., were in the city during last month, accompanied by their four grand boys, interviewing the Fair. We had a very enjoyable visit with them, and our regret is that it was not long enough. Mr. and Mrs. Rader are all that they teach and any one is uplifted by being in their presence.

"The Hesperian," a Western quarterly magazine. Alexander N. De Menil, editor and publisher, Seventh and Pine streets, St. Louis, Mo. Price 50 cents a year; 15 cents a copy. A very interesting magazine, edited by one of the capable editors of the country.

"The Blood-Tribute of Christendom," by Sidney H. Beard, editor of the "Herald of the Golden Age," Paignton, Devon, England. Price five cents. Read what this noble defender of the rights of animals has to say on the carnivorous habit.

We have just received two excellent booklets by Annie Rix Militz: "All Things are Possible to Them that Believe" (price 10 cents), and "None of these Things Move Me" (price 5 cents). Address: The Absolute Press, New York.

"The Phalanx, monthly. Price one dollar a year; ten cents a copy. Chas. M. Berkeimer and D. Lloyd Claycomb, editors; Roaring Spring, Pa. A periodical that believes in progression.

The "Arya Patrika" is one of the best of the Hindoo weeklies. The "Harbinger" is another excellent journal. Both are published at Lahore, India. A five-cent silver piece will bring you a sample copy of either paper.

BE OPEN TO CONVICTION.



#### INWARD STILLNESS.

Let us then labor for an inward stillness—  
An inward stillness and an inward healing;  
That perfect silence when the lips and heart  
Are still, and we no longer entertain  
Our own imperfect thoughts and vain opinions,  
But God alone speaks in us and we wait  
In singleness of heart, that we may know  
His will, and in the silence of our spirits,  
That we may do his will, and do that only.  
—Longfellow in "New England Tragedies"

#### THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the Northwestern Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend any of these meetings.

You must first be pleasant to yourself before you can charm others.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

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A monthly magazine conducted by the Brotherhood of which the Swami Vivekananda is the head. Price \$1.00 a year. Mayavati, Kumaon, (Himalayas), India.

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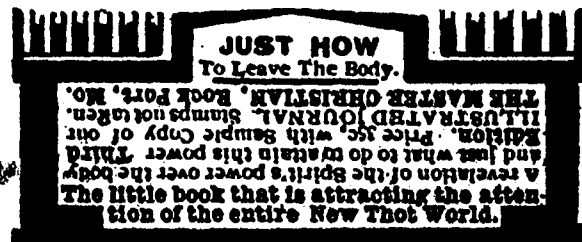
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# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

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LOVE IS THE WAY, THE TRUTH AND THE LIFE.

January, 1906.

PORTLAND, OREGON.

Vol. xx, No. 7— New Series.

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*Individualize in Tune with the Infinite.*

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Per year, to any part of the United States, one dollar;  
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## CONCIOUS IMMORTALITY.

The highest attainment in spiritual unfoldment cannot be reached, and spiritual aspiration have unfettered wings to soar to the spheres of Light, Wisdom, Beauty and Love, until all material thoughts are set aside when entering the Holy of Holies of the Divine Spirit. True spiritual things have no affinity for either dollars in the mind or in the hand. They are priceless, and can only be realized by the pure in heart and the peaceful in mind.

The consciousness of Immortality can never be purchased from any one, no matter how great the sum tendered, for it is not something that can be given, for it is the highest unfoldment of Being—the blossom of the best within us.

The knowledge that our discarnate friends exist is not the consciousness of Immortality. To know of continued existence after the death of the physical body is valuable as a first step in our awakening, if it causes us to realize that we must begin to live the spiritual life, in order that we may become conscious in our own individual being of our Immortality. And we are not thus conscious while we are groping in the darkness and blindness of material passions and animal vices. The main things we are then conscious of are diseases, disasters and death. To the one conscious of his Immortality the ineffable glories and splendors of the boundless spiritual Heavens are as an open book, here and now. Dying will not make the animal-mental man spiritually conscious, for to be divinely conscious the spirit must have unfolded and attained the blossom of existence.

All lives are Immortal; but none consciously so until the life has come into union with the Divine, by the development of the spiritual understanding and the perfection and purity of the imaginative faculties.

As a small, opaque article held in front of the eyes may hide this world from our gaze, so a single wrong thought held in the mind will render us blind to the boundless beauty, wealth and magnificence of Spiritual Being; hence, no wrong can be cultivated without interfering with the individual's realization of his Immortality.

Immortality is life without restrictions—it is this truth in which freedom is involved.

Thou canst not comprehend the meaning attached to these letters—A L L.

## LIFE.

Your life lives where your thought is. It is only animal ignorance that limits and circumscribes life to the flesh body.

You must reap your life in the thought you mainly sow it in. Your life, like a seed, grows where you plant and cultivate it, in all states of existence. If you plant it in inharmonious thoughts, it will thrive in that weedy field, and you will first have to uproot it from there before it will grow in a better state.

You can have in life what you desire. But wrong desires are of themselves limitations and prison houses for your life. You can have one body or a million bodies in your eternal progress, but the body is of less importance than the indwelling life.

Life is only weak in the seed and gestating state of consciousness. Like the oak, it grows strong and immovable by weathering the tempests of existence. Disease, disaster and death belong to the infantile stage of Life. When we have attained to spiritual manhood and spiritual mastery, they will no longer plague and torment us, because we shall have outgrown them. Now we are negative subjects of Life, because of our ignorance. When we become wise we will be positive Masters of Life, for Life's pattern shapes itself to our will.

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Whatever man creates in spirit becomes a living entity. This applies equally to his mental, as well as his physical offspring. The spirit world of each individual is his thought-creations, and he alone is responsible for the tormenting thought-imps he has created to people his hell, or the angelic love-thoughts that ensphere him with their paradisaical condition. A man's own thought-children conserve or destroy him. Beware, therefore, of what you allow to emanate from your being!

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Spiritual eyes, like physical eyes, do not see alike. There are degrees ranging from perfect vision to total blindness. And yet so many claim that we should all see alike, spiritually, to prove spiritual vision true; and it is mostly the spiritually blind that say this. Their denial is of no more value than the denial of the physically blind—perfect vision of both worlds exists for those who can see.

## GROW THE SPIRITUAL LIFE.

There is nothing going to be added to the individual life by some God-Power in the misty future. All the life you will ever have throughout all the eternities of time is involved in your being now. Expansion by yourself of that life, by more and more conscious realization of its Divine harmonies, is all that is needed. The same living force, that one may waste in careless impulses and reckless, thoughtless, idle, and inharmonious conduct, when intelligently directed in harmonious channels of industrious endeavor becomes the blessed life, whose peace surpasseth understanding. Thus the ensmalling or expansion of your life depends upon your own efforts. The former is the death-in-life, out of which the latter can alone lead you to the goal of conscious Immortality.

Recollect, that when you are unclothed of the physical body, your life will still be the character that you have grown, while manifesting in the flesh body.

You cannot have a spiritual life until you have unfolded it, any more than the rose bush can have a rose without growing it. If you have cultivated nothing but the crude and discordant root of being, your habitat will still be the earth, just the same as when you inhabited the flesh body. If you do not like that dark realm of disease, disaster and death, you alone must outgrow it, and until you outgrow it by refining and spiritualizing your thoughts, desires and actions, you will have to live in it, whether it be in a flesh body or in the spirit.

To many, after the death of the physical body, to those who have lived only in passions and appetites, the grave is then to the consciousness as the prison cell to the prisoner. The undeveloped spirit is imprisoned in his own ignorance, and his coming into the light will depend upon the progress he makes while yet held in the dark. His imperfect spirit is held to the body as a seed is buried in the soil—for purposes of growth. Beware of the penitentiary of your own spirit!

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The man ignorant of the best within him (his spiritual nature) has bad experiences; the spiritually wise one has only good experiences.

## CLEAR THE WAY.

The law that governs the association of spirits with each other is based upon the spiritual altitude one has attained and that which he is capable of realizing with his spiritual vision and consciousness.

The position in society that one occupied, or the possessions that he may have owned while in the physical form, do not affect his position in the spirit realms. Hateful, unkind people, with desire to injure in their hearts, will find themselves at-one with "criminals" of a similar stamp.

In spirit life you can only have consciousness of angels to the extent that your consciousness has been unfolded to the angelic state. You can know nothing further than you sought to know while in the physical form, neither can your associates. Your progress to reach higher spiritual planes will depend upon your aspirations to advance. In this better spiritual atmosphere, generated by your own spirit, angels can come near to help you, but not otherwise.

The Hell of the discarnate spirit is in bemoaning wasted opportunities, but this is as fruitless as it was while in the flesh body. The opportunities present for doing good can be taken up then and there and thus the life can be redeemed from its former ignorance, and burdens changed to blessings.

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The fault in my neighbor is not to incite hatred in me against him, but should spur me to get rid of the faults in myself. For if I hate him for his faults, others will hate me for my faults, and hatred (the greatest fault of all) then rules, and faults—the offspring of hatred—multiply, instead of decreasing. As I become busy in lessening my faults, I will find those of my neighbor decrease, because my mind will not then be busy spurring him into growth.

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The co-operation of incarnate with discarnate spirits (consciously or unconsciously to the human understanding), in orderly and harmonious sequence, produces the happiness of life. All discords, that make that co-operation inharmonious, are the cause of unhappiness.

## THE WORLD'S ADVANCE-THOUGHT.

### DISCOURAGES FRAUD.

Spiritualism in all its history never produced a "fraud," a "fake" or a "grafter," for the reason that there is not a single teaching of Spiritualism that would tend to create such. Spiritualism appertains to the laws governing the life of the spirit—and those laws are all Divine.

If "frauds" and "fakes" and "grasters" flourish under the name of Spiritualism, it is the fault of the people who are ignorant of spiritual things, who sustain them. Neither the "frauds" nor their employers have any conception of Spirit or Spiritualism.

It is those who have not grown spiritual enough to discern with the eye of the spirit who are fooled by "fakes"—and the animal man is not alone deceived by counterfeits who assume the cloak of Spiritualism, but he is being "taken in" by "grasters" in all the affairs of life, and he will be until he cultivates his spiritual nature and spiritual discernment.

The realm of the spirit is the realm of the True and Good. No disease nor disaster nor death, no discord, nor any inharmony that belongs to the physical plane of life, can enter that sphere of pure delight. Spiritual things are spiritually discerned.

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The power of harmony in our mind can alone transform our own faults and those of others to harmony. Finding fault increases our own faults and those of others. It is only a very harmonious mind that perceives virtues where there are faults. The discordant mind sees only the faults, and, inharmoniously recognizing them, they grow; for fault finding is the atmosphere in which faults increase. A musician to progress in his art recognizes harmonies, and ignores discords.

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We display our best things and attainments to the friends who temporarily came to visit us. But do we strive to perfect our minds and hearts before the presence of our own life (the God within us), that sees that which is hidden, because Deity is spirit and truth? It is because our own life is the Universal Power and Intelligence that "I and the Father are One."

### IS IT PROGRESS?

While it is true that no life can be destroyed, yet the detriment of destroying the bodies of animals, for food, sport, experiment and adornment, is involved in the selfish motive that causes man to inflict unnecessary pain and suffering on any form of sentient life.

Man wins no spiritual victory over the animal kingdom except by cultivating the law of kindness.

The editor of an exchange has much to say against the selfishness of capitalists in swallowing the profits of labor. But he defends the "appropriation" of the flesh of the cruelly murdered animal, to satisfy a depraved appetite, and glorifies the selfishness that causes him to inflict pain. He says that "the animal is transmuted into human energy and flesh and blood and mind (by eating its dead body) and the animal thus ascends out of a lower kingdom into a higher one. This is progress; this is the upward way of the life of the natural kingdoms."

If this is "progress," then this editor should not complain if the monopolist eats up the weaker human beings and transmutes their earnings into himself.

### WE APPROACH BY DEGREES.

We approach the Divine through the various gradations of its spiritual and angelic messengers. As we grow in Wisdom and Purity of Life we come in closer touch with wiser spiritual beings.

The vast majority of human beings are no nearer to the Divine than the God represented by their discarnate friends and relatives—these are the "human hand-clasps of the Infinite" to them.

It is only a very exceptional, highly unfolded spiritual nature, one whose depth of love and height of life is way beyond that of the average man or woman, who can come in touch with real angelic beings.

The God of the majority is (whether they are aware of it or not) just "common spirits," and often the tyrannical ghosts of greed, lust, anger, hatred, etc., who guide the mortals who open the door to them, into all manner of troubles and difficulties.

For one to idolize what he knows, to the exclusion of all else, is Idolatry. To acknowledge Deity is to be receptive to Infinite Wisdom.

## SPIRIT AND FLESH.

WALLACE YATES.

Between those who contend that "the flesh profiteth nothing," or perhaps deny its existence altogether,—like the radical Christian Scientist,—and those to whom matter and the flesh are all, there is a happy mean. This middle ground is occupied by those who deem there is nothing that is palpable to any of the faculties of man but has its uses in the great scheme of things; that Necessity requires that the spirit of man shall build around itself an "earthly tabernacle" to the end that there may be an uplift of matter that will eventually harmonize it with pure spirit. Also, that this struggle of spirit with the stubbornness of matter, vitalizes and makes active the latent Energy of the Universe. These people believe in purifying and exalting the flesh and not in condemning it. In the ranks of these we may place hygienists and vegetarians and the "muscular Christianity" of Canon Kingsley, which all tend in a measure to eliminate the vices and low habits that degrade the flesh and diminish the inhabiting spirit to a mere spark in a heap of ashes. While a belief in the supremacy of the flesh is to be deplored, yet on the other hand it is doubtful if any soul in an earthly tenement can utterly ignore the body; and the member of Christian Science who denies the existence of matter and the ills the flesh is heir to, in the very act of denial subconsciously admits the evils he affects to deny.

In the seven-fold structure of man, the highest, or seventh, is a fay-soul always divinely good and fair, where God centralizes as one of the innumerable pivots on which the human universe revolves. These are the "little ones" of Jesus, which if a man offend in their heavenly innocence, it were better that a millstone were hanged around his neck and he drowned in that immense sea given over for a time to the spirits of darkness. "If a man ripen into a true, unselfish, altruistic life, obeying the law of the highest, the fay-inmost is no more held in thrall by the ego, and the Celestial man is no longer jailed in the man of clay, but that sweet and precious innocence will grow and expand through all the lower structures, in a life that shall be without end, becoming an angelic spirit, and finally a Divine-Natural Man. In the true and ascensive

evolution, the Psyche of man's Innermost being solicited by the quickened will, opens its guarded doors, and descends into the lower forms, reinforcing with heavenly elixirs the powers of the rational and volitional mind, bringing into subjection and service both the spirit and body of self-desire, making an Eden of the life form, and at last transforming even the outer body into its own immortality."

Then shall that which is without be as that which is within, and the male with the female, neither male nor female.

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Three hundred years ago men said it was wicked to study this world; almost all the clergy of Europe said so. To know God, said they, you must read the Scriptures—not those from our Father's hand, under our feet and over our heads, but only the Hebrew of the Old Testament and the Greek of the New. Now, men find the handwriting of God in the flower that springs up in the sidewalk of the city, and that the ten commandments are writ on every fiber of the human body, and that God's law is writ in the solar system and in the swing of the pendulum in yonder monument, true to the higher law of God.—Theodore Parker.

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It is not length of life, but the quality of human life, that gives spiritual understanding and satisfaction. If you are in the harmonious state of consciousness, you may realize all the beauty of life.

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It is with love as with money—if you will not receive it, you have none to pay out, and a state of discord is antagonistic to the reception of love.

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Deity is the sum total of all lives. Every life—no matter how infinitesimal—is an expression of the indwelling Deity. Deity expresses itself livingly; while man expresses himself in the manufacture of the counterfeit of life, not having as yet, on this kindergarten plane of existence, the wisdom to evolve life from the primal or causative plane of Being.

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The highest controlling power in a planet is the most harmonious individual in it; and the Infinite Power works through him as a focal point for the dissemination of the forces of harmony.—L. A. M.



## GATEWAYS OF IMMORTALITY.

J. P. COOKE.

"All that tread  
The globe are but a handful to the tribes  
That Slumber in its bosom."

The mortal surely puts on immortality. In many forms and ways we live forever; annihilation has no dominion over us. We cannot die if we would. We may live in the future as we please, cherishing the hope that most inspires. If we crave personal immortality, the greatest minds and hearts of the race echo our belief in that form of continued existence.

Thus from many sources we may well obtain the strength and consolation we need; we can be lifted out of despondency and saved from the folly of a sordid or a shameful life.

To multitudes the rational evidence of another life has been an unmixed boon and blessing. This I cannot doubt; despite its abuses. The advent of Spiritualism saved the popular belief in immortality from the danger of partial, if not total eclipse. It brought a new and profound revelation, and the eagerness with which it was welcomed showed the long-felt need.

The basic strength of the faith lies in the intuitions of the soul—those elemental feelings which Theo. Parker called the "consciousness of Immortality"—"the soul's eternal knowledge of itself." "Along with whatever intelligence knows, it must as the ground and condition of its knowledge, have some cognizance of itself.

Death is only Transformation. The organizing spirit escapes the vault, the coffin or the name; it baffles the worm, becomes ethereal, and if Love is its attraction, floats on and upward towards the Bosom of that Brooding Light—the Living God!

All physical bodies—no matter to what forms they belong—are but as the shell to the egg. When man dies, "leaving thine outgrown shell by life's unresting sea," his life has but assumed a new birth. And the soul assumes and casts off many shells (forms) before it is emancipated from matter's dominion and is free in the consciousness of his Immortality.

The more Good you manifest, the more of God is manifest in the world.

## ANIMALS ARE IMMORTAL.

Berkeley, Cal., Nov. 29.—Professor George H. Howison, head of the Department of Philosophy at the University of California, startled his class in ethics yesterday by declaring that animals have reflective capacity which qualifies them to be classed as reasoning beings, with intelligence corresponding to man's intelligence, the latter being assumed to be immortal.

The religion of Buddha was cited by Professor Howison as an example of recognition given by a great religious teacher to the lower animals, a recognition nowhere granted by Jesus Christ. Buddha, however, had no conception of the immortality of the soul and the dignity of the individual and the individual life, as did Jesus Christ, and Christ in this respect grandly transcended the religious teacher of India. Regarding the intelligence of animals, Professor Howison said:

"Animals have intellect as men do. The difference in intellect consists in the difference in the hindrance to the intellectual faculty. Increased intelligence means increased control, persecreted control.

"Do animals reflect as man does? Undoubtedly they do. If they reflect, then they have intelligence. Once it is admitted they have intelligence, then you must admit that they are to exist eternally, just as much as you are to exist eternally.

"Are animals capable of overcoming the hindrance to their intellectual faculty? I answer, yes."—Telegram.

All the signs of the times point to the quick coming of a wonderful Awakening of the social conscience of the world. We are to see in the near future a wave of revival that shall sweep over this country, and, indeed, the civilized world, that shall be, in the best sense of the word, a revival of real religion; the setting up of a social and political order that will enable every man and woman to be the best kind of man or woman that he or she is capable of being.—From Letters of Labor and Love, by S. M. Jones, in the "Craftsman."

From the very lowest, simplest form of animal life to the highest, things are reaching out for their own. The life of the animal, the life of the tree and the life of the rock is all One Life, seeking Something, going Somewhere.



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### LIFE AND DEATH.

So he dies for his faith. That is fine—  
More than most of us do.

But say, can you add to that line  
That he lived for it too?

In his death he bore witness at last  
As a martyr to Truth.  
Did his life do the same in the past  
From the days of his youth?

It is easy to die. Men have died.  
For a wish or a whim—  
From bravado or passion or pride.  
Was it harder for him?

But to live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt.  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led—  
Never mind how he died. —Ernest Crosby

The Power that rules for righteousness thinks in and through the minds of the individuals that constitute humanity. It rules within the Temple of man's spirit. The physical man (of the earth, earthy) does not heed, because he keeps the door of the Temple closed, and piles up before it rubbish thoughts. And yet he must open the way before "Thy Will" can be done on earth as it is in Heaven.

A few have cleared away the rubbish before the doors of their Temples and have opened them and are following out the thoughts given to them by Divine Love and Wisdom, and it is this heavenly leaven that is gradually leavening the mass of humanity to pulsate with the New Life and the spiritual aspirations of the New Age.

Your habits are yourself.

## RELIGION AND IRRELIGION.

Sin is a misuse of forces that should be employed for the upbuilding of the good. The wrong-doer misapplies the forces of his being, just as a man misapplies his earnings, who, instead of buying wholesome food, proper shelter and elements of progress for the mind and body, spends his money for intoxicating drink and sensual indulgences. The only God who is concerned about the sinner is the outraged God in himself.

Religion is the harmonious application of the laws of being. Irreligion is to lose one's temper, to be envious, unjust, greedy, gluttonous, avaricious, etc. What is commonly termed religion is to true religion as a dummy is to a living man. It is a thing of mechanical forms and ceremonies without any religion in it, excepting the music, which is the only harmonizing feature in the orthodox ritual.

Religion is not a matter of ~~belief~~, but of right knowledge and its application to the being. Nature does not reward or punish, but she returns in kind according to what we live.

God is the living currents and forces of our being harmonized, by practicing the laws of right; the devil is the corruption of these living currents to wrong uses, by evil thoughts and acts. Thus all men are religious or irreligious according to the direction of their life, and they upbuild happiness or destroy themselves according to the right or wrong direction they give it. Every man who discovers that which increases the harmony of being is a Priest of the Most High.

All the truly religious people in the world are building up in their own living temples the Living God of Love, Harmony and Wisdom; the irreligious ones are following after an outside, dead, arbitrary, revengeful and incomprehensible God.

"Know thyself, and you will know God."

In a world where inharmony predominates, the truest religion is the least accepted, for the reason, that the best religion is that which teaches the most perfect harmony of being, and the inharmonious masses cannot believe in the power of Harmony, while cultivating in-

harmony. One who exalts all manner of cruelty and destruction, who cheats his neighbors, and degrades their sons and daughters, cannot believe in a loving God, void of slaughter, dishonesty and lust, and full of equity and goodness. His God cannot be anything better than himself; and He is, actually, the incarnation of all his evil traits, greatly magnified.

Hence, the great popularity of a religion in these days of corruption, is positive evidence of its falsity and lack of Divinity. In the most popular religion we see men bow, kneel and grovel before their evil ideal of a God; instead of standing erect in the Godlike majesty of their purified souls, and manifesting in their living and daily thoughts and actions the One Good, in whom they live, move and have their being.

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The drug doctors, in order to get a monopoly of the trade in drug dispensing, are agitating for a law to compel patent medicine manufacturers to state in English upon each bottle what ingredients it contains, so that people may know what percentage of alcohol the patent medicines contain, as now alcohol is the main stimulant in all of them. We are in favor of this law, but it should also be applied to the doctors' prescriptions, and then the patients could immediately tell what kind of poisons or narcotics the physicians are giving them, and would see if they were being cheated by being charged from seventy-five cents to two dollars and a half for five cents' worth of drugs, disguised in Latin names.

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One cannot soul-assimilate the phenomena of Spiritualism, until he is willing to do something more than pay mere money for witnessing them. Not until he is willing to sacrifice greed, pride, selfishness, etc., does his spirit realize the true import of spiritual phenomena and their purpose in stimulating spiritual unfoldment. The phenomena of Spiritualism should be sought as aids to spiritual unfoldment. The light of the spirit is for the illumination of the searcher after Truth. He who, moth-like, seeks that light to gratify curiosity, greed or other ignorant purpose, will burn his wings and fall to the earth.

### LIVE RIGHT AND BE HAPPY.

In the present state of consciousness of humanity, daily cleansing of mind and body is imperative for health and harmony. There can be no neglect of mind and body and yet maintain spiritual holiness or wholeness.

Among the creedal systems, belief in Jesus is supposed to be sufficient for holiness. Among some believers in New Thought, "affirmations" are imagined to be all sufficient—they think that they can eat murdered, diseased flesh, and "hold the right thought," and all is well with them. The latter is just as much of a superstition as the former. Doing wrong, and believing either in "Jesus' atoning blood" or "affirmations" to right the wrong are ideas of like pattern.

The Truth that sets free is to live right in all our thoughts, feelings, actions and diet—then life will be happy, because full of the sunshine of righteousness, to which all things are added, rendering the belief in the atonement of Jesus, or "affirmations," unnecessary.

In vain will we try to compromise with Love. To be at-one with Love we must love. To affirm that we love everything, and then to so live as to contradict our affirmation is to render it null and void. People do not receive returns for what they affirm, but for what skill they have unfolded to do things right, whether it be in this or any other world.

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We are now in the Day of Judgment. The judgment of the Old is always in the New Day—the advent of the Golden Age of Love and Wisdom. When Love dawns upon the world, her twin semi-soul, Wisdom, judges all things. In the light of the New Heavens (the spiritual mind) and the New Earth (the purified physical being) that which has been so long hidden in the darkness of falsity is revealed, and, being found wanting in harmony, it is rejected by the awakened better judgment of humanity. Nothing of the Old will be retained and brought over into the New, for all things are being judged by righteous judgment.

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Finland has given its women the electoral vote, and privilege to sit in the Diet, equally with men.

## JUST LIKE EATING CORPSE.

To the Editor of the Universal Republic:—

The conviction as to the right or wrong of a given indulgence, say of appetite, if such conviction becomes ineradicably rooted, will so modify and govern the taste itself, as to result in spontaneous aversion against the subject of the indulgence. Thus desire and conviction come to concurrence—inclination and conscience are in harmony.

The high moral lesson as to this is that calm, rational judgment, when loyally adhered to, at last converts appetite and turns its tendencies to the lines prescribed by the judgment.

The incidental series that has brought to full acceptance by me the belief that Reason shall have ultimate triumph over errors that follow perversion of true normal habit, is as follows: In my childhood home, animal food was a usual item of the family "bill of fare," and I habitually partook of it. After maturity was attained, and even before, I had met with the earnest Advance Thought, of your valued periodical, misgivings had arisen, as a result of my own thought, as to the human propriety—to say nothing of the moral aspect of the practice that sanctions use of a "morsel of the corpse of an inferior animal, to take it into the mouth, and by mastication remit the murdered mass to the stomach to be there wrought up by digestion, and thence borne out by the life-tides to be assimilated into our own very bodily structure and become constituent particles of the walls and furniture of the same. To ordinary senses, there uniformly arises a repugnance to contact of any sort with a corpse, whether the death be by casualty or the result of disease. This a mighty and scarce credible perversion that impels us to overcome these high, delicate intuitions alluded to as to the lifeless animal body; it remains itself but a "discard" of life itself, instead of appropriate fuel (food) for its sustenance. So ran my reasoning years ago. Gradually disinclination arose to partake of "butcher products," poultry, game, etc.; and now, for several latest years, I never contemplate intake by the mouth of a morsel of such food but with aversion near akin to loathing.

ROBERT M. MC KEE.

Honesty has no policy, and policy has no honesty.

## THE LAMENT OF THE DOCTOR.

"There are signs which seem to indicate," says the "Practitioner," "that in certain directions the doctor's occupation will at no distant date be gone. It is becoming increasingly difficult for the medical practitioner to make a living. The triumph of hygiene, which mankind owes to the medical profession, means the passing away of medicine, and the art of healing must necessarily become superfluous when there is nothing to heal." "We have taught the public how to prevent disease," continues the "Practitioner," "and the manufacturing chemist has taught them how to treat themselves. Massage, electricity, and special forms of treatment are largely in the hands of men who are not of the household of medicine, and quacks of all kinds compete with the lawful practitioner." Yes, and thanks to the spread of Health Reform principles, dieting is taking the place of drugging.—The Vegetarian.

[The medical practitioner has seldom taught mankind hygiene. If he had he would not now find his occupation gone. The doctor's efforts are now nearly all in the direction of maintaining vaccination and inoculation with disease germs, which increase instead of diminishing diseases. The people are getting too intelligent to any longer sustain drugging, which is the worst form of quackery and guess work, for no two doctors ever diagnose a case of sickness alike or give the same medicine, if they are unknown to each other.—Editor.]

In a recent address Governor Hoch, of Kansas, declared against crepe and a display of black in memory of the dead. Black, he said, is the emblem of darkness and despair. Black crepe is not the proper emblem or sign of death, and the wearing of a large black veil is not the proper sign of sorrow for one who thinks that death does not end all and that there is an immortality beyond the grave. White should be used because it is the emblem of sunshine, hope, justice, light and Heaven, and not of darkness and despair.—Woman's Tribune, 335, 19th Street, Portland, Oregon.

Keep ever the light before you. If you turn away from it, your shadow is before you, instead of behind.

### MARK TWAIN ON WOMEN'S SUFFRAGE IN NEW ZEALAND.

In New Zealand women have the right to vote for members of the Legislature, but they cannot be members themselves. The law extending the suffrage to them went into effect in 1893. The population of Christchurch (census of 1891) was 31,454. The first election under the law was held in November of that year. Number of men who voted, 6,313; number of women who voted, 5,989. These figures ought to convince us that women are not as indifferent about politics as some people would have us believe. In New Zealand as a whole, the estimated adult female population was 139,915; of these, 109,461 qualified and registered their names on the rolls—78-23 per cent of the whole. Of course, 90,290 went to the polls and voted—85-18 per cent. Do men ever turn out better than that—in America or elsewhere? Here is a remark to the other sex's credit, too—I take it from the official report:

"A feature of the election was the orderliness and sobriety of the people. Women were in no way molested."

At home, a standing argument against women suffrage has always been that women could not go to the polls without being insulted. The arguments against woman suffrage have always taken the easy form of prophecy. The prophets have been prophesying ever since the woman's rights movement began in 1848—and in forty-seven years they have never scored a hit.

Men ought to begin to feel a sort of respect for their mothers and wives and sisters by this time. The women deserve a change of attitude like that, for they have wrought well. In forty-seven years they have swept an imposingly large number of unfair laws from the statute books of America. In that brief time these serfs have set themselves free—essentially. Men could not have done so much for themselves in that time without bloodshed—at least they never have; and that is argument that they didn't know how. The women have accomplished a peaceful revolution, and a very beneficent one; and yet that has not convinced the average man that they are intelligent and have courage and energy and perseverance and fortitude. It takes much to convince the average men of anything; and perhaps nothing can ever make him realize that he is the average

woman's inferior—yet in several important details the evidences seem to show that that is what he is. Man has ruled the human race from the beginning—but he should remember that up to the middle of the present century it was a dull world, and ignorant and stupid; but it is not such a dull world now, and is growing less and less dull all the time. This is woman's opportunity—she has had none before. I wonder where man will be in another forty-seven years?—On pp. 299-300 of Mark Twain's *Following the Equator*.)

It is said of Mr. Edison that he was asked by a friend how he managed to do all his work and yet keep health. The answer conveys a lesson which many would do well to lay to heart. It was as follows: "I keep my health by dieting. People eat too much and drink too much; eating has become a habit almost in everyone; it is like taking morphine—the more you take the more you want. People gorge themselves with rich food. They use up their time and ruin their digestion and poison themselves. Diet is the secret of health. I eat almost nothing. I eat less than a pound of food a day; three meals but just enough to nourish the body. I don't really care whether I eat or not; it is not my pleasure. One soon gets out of the habit of caring much about his meals. If the doctors would prescribe diet, instead of drugs, the ailments of the normal man would disappear. Half the people are food drunk all the time. Diet is the secret of my health. I have always lived abstemiously. It is a religion with me. My father before me practiced dieting, and he instilled the idea into me."

"The existence of God I neither affirm nor deny. I hope—hope for all the children of men. I have never denied the existence of another world, nor the immortality of the soul. For many years I have said that the idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.—Ingersoll.

## DO WE TALK TOO MUCH?

In the United States we are prone to talk too much. We do not sufficiently appreciate the value and beauty of silence.

During the after business hours, at the lunch and dinner table we talk on and on without ceasing, as though there was nothing worth thinking about.

We invented the first talking machine, and no American is considered properly equipped unless he can talk at all times and upon all subjects.

Information must be imparted and ideas exchanged; it is essential to mental companionship and develops our faculties of expression. But there is no necessity for the endless and eternal talk in which so many of us indulge.

There is a great force and value in silence. It enables us to think. It forms and expresses character.

The great men of the world were relatively silent men; they talked only when they had something to say, and the greatest of them said but very little.

We should study the beauty of silence and develop our thinking power rather than our talking power.—Chicago Journal.

## OUR WORLD VS. ALL OTHERS.

We print in this issue of the State Journal an editorial from the Scientific American giving the opinion of Dr. A. R. Wallace to the effect that our little earth is the only body in infinite space inhabited by or capable of supporting human beings. Without knowing definitely any more about the subject than Dr. Wallace or any other man, or perhaps anything like as much as some others, we think Dr. Wallace's opinion is absurd, unreasonable and scarcely needs to be disputed. If it be possible to reason by analogy or from cause to effect, the thousands of suns and great bodies revolving around them, and flashing their lights throughout space in sight of our world, numbering millions, perhaps, and maybe billions far beyond the reach of our telescopes, give a silent negative answer to that theory. Our world is less in comparison with the numberless heavenly bodies we can see, to say nothing of the millions we may suppose to be far beyond sight, than a mustard seed is to our earth, and

to suppose all the great suns and planets in boundless space were made to make this mustard seed to bring forth human beings is too absurd to think about. No actual knowledge is needed to prove its absurdity, common sense is sufficient. It is reasonable to infer that, as myriads of the "heavenly bodies," so-called, are vastly larger and greater from our earth, they may be the home of beings greatly superior in intelligence, power and in many other attributes, including perhaps perpetual life, to the inhabitants of this earth. And it is reasonable to suppose that there is no such thing in the universe as "dead matter." That everything in the universe, including all bodies and the intervening space between them is filled with life and knowledge and wisdom sufficient for their purpose, wisdom in proportion to their needs. This would give our earth, which knows how to keep on the even tenor of its way for millions of years and travels billions of miles without ever losing an hour or varying from its course, and other organized bodies, greater or smaller than the earth, but millions of times greater than a human being, and all the vast expanse of "ether" throughout space, that neither contracts nor expands but maintains its invisible position forever,—would give each and all of them wisdom, knowledge and power vastly superior to the wisdom knowledge and power of a human being, as their needs to maintain their offices or positions are much greater—as much greater than an earthly human being is greater than the smallest insect.—Oregon State Journal.

When the time was ripe for a united Germany, the petty German states were broken up and were merged into the German Empire. Now that the period has arrived for the inception of the Universal Republic, the various autocratic and monarchical nations are being broken up to be merged in the greater governmental authority.

We wait for life to become, by chance, that which we ourselves should make it. You are what you will to be. We cultivate weak wills through the lack of industrious practice, and in our ignorance lean on self-styled leaders who keep us in blindness to our own best powers, for their own selfish gain and emolument.

## REV. H. S. GENEVRA LAKE.

Last week we took up the life lines of two grand workers in the spiritual cause, and were exceedingly edified in so doing, for it is the province of a few to discover jewels in nature or in people's lives, while it is the business of the many to obscure them. Years ago the writer of this brief and hasty tribute perceived jewels of rare excellence in the woman whose name is to be seen above. In the days when it took all and more than mortal powers are endowed with to stand on the firing line of this mighty cause, H. S. Genevra Lake was seen in the shambles of an ignorant and polluted profligacy and known to be there for the same reason that every martyr in a sacred calling has been known to be there—the impelling force of a high, intrepid and unswerving purpose. As an orator and reasoner she was second to none in the little planet that went forth to liberate slaves that preferred to kiss their chains. Health broke under the strain, and many in the East will recall the hardships, the social frigidity, the insufferable cant of conventionality she suffered from. Finally she took up her residence in Olympia, Wash., with a view of regaining her shattered health, and she has lived in that city for several years past, speaking and writing as the spirit moved and as circumstances permitted, and from her far away seclusion many brilliant gems of thought have struck home to the hearts of those who know her and her wonderful career.

Mrs. Lake now announces that she has determined to enter the field again. It may safely be conjectured that her voice will be heard along the lines occupied by "The Light of Truth," as many a cheery, encouraging and helpful message from her has reached the editor during the years of her seclusion and his activity in the arena, and it is needless to say that "The Light of Truth" emphatically endorses her and her public work, bespeaking for her a hearty co-operation on the part of our readers everywhere, and those identified with the placing of speakers in societies and churches particularly.

Now that Mrs. Lake has announced her purpose of accepting engagements for the coming season, societies that can appreciate soul-stirring oratory and irrefutable logic can do no better than to get into communication with her as soon as possible. Announcement of her purpose will be found in The Work Afield Department, Address, Olympia, Wash., Lock Box 502.—The Light of Truth.

[We are glad that Mrs. Lake has come before the public again. She is a fine worker, and will do great good for the world.—Editor W. A. T.]

There are planets higher in the scale of being than our Earth where everything remains clean—dirt is unknown in that pure and refined atmosphere.

## MEDIUMSHIP.

Mediumship when sought for spiritual purposes is a beautiful thing. But the main work is of individual development. If mediumship hinders one's spiritual advancement he would better discard it. Besides teaching others how to live rightly, our mediumship should have the same effect upon ourselves.

The giving up all other duties to devote all one's time and powers to mediumship places a medium in an abnormal condition. Notice how nervous and irritable those persons are, and the making a trade or business purely of mediumship prevents the communications between the visible and invisible from spiritualizing the medium. Our nature must be uplifted and strengthened before we can become of good use to the world. We don't care to make confidants of every person we meet in this life. Shall we open the door to all in the unseen life regardless of their principles of honor?

To quote Abby Judson:

"There is one thing that cannot be too highly emphasized. But it is with sadness that we seek to impress it on the reader, for we know that it will have no meaning and sound like an idle tale, if he is not advanced enough to accept it. It is this: It is better to become accessible to high spirit influence than to become a medium." Live so purely that you will attract spirits of like character to you who will impress you with a knowledge of grand things and your light will shine brightly among men.—The Progressive Lyceum.

## THE LIFE AFTER DEATH.

A Welsh lady, writing in Blackwood's Magazine on her visit to Knebworth in 1857, says that Sir Edward Bulwer-Lytton spoke thus on the subject of spirits:

He said he did not believe we should reach the highest heaven when we die. "No," he continued, "it is not likely that we, imperfect as we are, should be suddenly ushered into the Divine Presence on leaving this world; our minds would not be prepared for so much glory; we are far too sinful for that. We shall pass through successive stages of existence, rising higher and higher until we reach the fullness of knowledge and happiness. We cannot expect instant transition from darkness to light, which to us would be insufferably bright. Does not everything progress? Is not progression the order of all God's work here? Why not hereafter? It is strange," he went on, "that all spirits, when questioned about heaven, agree in stating that into our next stage of being we shall carry the pursuits and characteristics of mind which are ours on earth, but all refined and ennobled. None of them, however, profess to have reached to the great knowledge of our final heaven, nor to know by what means we shall pass from one stage to another."—The Graphic.



## THE UNIVERSAL REPUBLIC

### SPORT IS HORRIBLE.

Sport is horrible. I say it advisedly. I speak with the matured knowledge of one who has seen and taken part in numberless forms thereof in many and varied parts of the world. I can handle a gun and rifle as well and as efficiently as most sporting folk, and few women and not many men have had experience of a tithe of the shooting and hunting in which I have been engaged both at home and during travels and expeditions in far away lands.

It is a remnant of barbarism in man's nature that he should take pleasure in displaying his skill on living animals.

What more revolting sights does one anywhere see than at a covert shoot, where, driven before beaters into the jaws of death, thousands of tame, hand-reared pheasants are literally mown down by the rows of guns awaiting their advent?

The day must dawn when that savage instinct will become eradicated and men will cease to find pleasure in destroying animal life.—Lady Florence Dixie.

The class in vivisection which will be taught this quarter at the University of Chicago will be augmented by eight women students. They will experiment on dogs for which they pay fifty cents each, cats for which they pay twenty-five cents, and, as one of the instructors said, "on anything else they can get hold of." This course, according to a Chicago dispatch, will be conducted in spite of continuous protests made all over the country by individuals and humane institutions.—Boston Herald. [If each protestant would so live as to not allow any hurt to be inflicted upon any animal for food, sport, experiment and adornment, and would silently and sincerely pray that light might come to the benighted vivisectioners, without any feeling of inharmony towards them, the consciousness of the latter would be reached, and they of themselves would give up the nefarious practice.—Editor.]

Herbert Witten, aged 24, was shot and killed yesterday afternoon at Trout Lake, Wash. In company with Sam and Paul Cochran, Witten was in a boat on Trout Lake fishing. The three were on a camping trip near the lake. Suddenly Witten saw something to shoot at, and quickly seized a gun in the boat, drawing it toward him by the muzzle. The trigger became caught and the gun was exploded, the charge striking Witten in the stomach and making a frightful wound, of which he died a short time after.

[These cases happen almost weekly, but the ignorant do not heed the lesson, even though they read in their Bibles that the one who takes the sword shall perish by the sword.]

The mind is thy Creator.

### ODOR FROM MEAT EATERS.

Charles D. Kellogg, the naturalist, of Nature Studies magazine fame, created somewhat of a stir a year ago by declaring that to eat a "Bob White" or quail was cannibalism, as birds have souls, and their plaintive cries and songs are actually a language.

Sunday, at the Unity Club lecture, Mr. Kellogg declared that a carnivorous animal gives off an odor that warns the feathered denizens of the woods that a natural enemy is near. The same odor is given off by a person who eats meat, and birds are afraid of such persons. Birds will not fly from a vegetarian. Mr. Kellogg stated that he had never eaten meat in his life, and that he can pick up almost any bird, and that a "katy-did" will rest in his hand without flying away. He has a dog, which he brought up from a pup, which never ate meat and which does not know what it means to harm any living thing. Mr. Kellogg also claims that meat eating affects the sense of smell in humans. His imitations of the songs and calls of birds were wonderful.—Cincinnati Enquirer.

We have received a booklet containing selections from a pamphlet of E. D. Morel of the Congo Reform Association, on the cruel treatment of negro women and children in the Congo State, Africa, by the Belgians. The cruelties practiced upon these innocent people is so horrible it makes one sick to read it. A description of Hell would about fit these heartless brutalities, practiced upon old women and young children by a, so-called, "civilized" people, for gain.

Recently we read an associated press despatch stating that the French were also perpetrating similar cruelties in their colonies in Africa.

It is time that there was instituted an International Anti-Cruelty League to bring about the cessation of injustice to the helpless.

"People talk to me sometimes about Peace conventions, and ask me to join societies for putting down war. I always say: 'You are beginning at the wrong end, and putting the cart before the horse.' If you want people to leave off fighting like beasts of prey, you must first get them to leave off living like beasts of prey. You cannot reform institutions without first reforming men. Teach men to live, and to think wisely, purely and beautifully, to have noble ideas of the purpose and meaning of Humanity, and they will themselves reform their institutions. Any other mode of proceeding will result only in a patchwork on a worthless fabric, a whitening of a sepulchre full of dead men's bones and all uncleanness."—Soundview.

Life is simply going to school.



BE OPEN TO CONVICTION.



#### INWARD STILLNESS.

Let us then labor for an inward stillness—  
An inward stillness and an inward healing;  
That perfect silence when the lips and heart  
Are still, and we no longer entertain  
Our own imperfect thoughts and vain opinions,  
But God alone speaks in us and we wait  
In singleness of heart, that we may know  
His will, and in the silence of our spirits,  
That we may do his will, and do that only.  
—Longfellow in "New England Tragedies".

#### THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the Northwestern Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend any of these meetings.

You must first be pleasant to yourself before you can charm others.

#### BY AN AFRO-AMERICAN EDITOR.

A bad complexion is often—though by no means always—the outward and visible sign of a bad temper.

There is an old saying, "As long as there is life there is hope." We can change that and say just as truly, "As long as there is hope there is life." Without hope, without aspiration, life is hardly worth living.

Any woman by cultivating what is best in her can make of herself a picture in the art gallery of life. The canvass will sometimes be a Rembrandt or a Van Dyke, sometimes a Greuze or a Reynolds. It is always a picture. —Utah Plain Dealer.

[The above is by the editor of the "Utah Plain Dealer," an excellent journal for Afro-Americans.—Editor.]

Seattle, Wash.—The Board of Health has issued stringent orders that all houses where typhoid patients are kept, and all hospitals with typhoid patients must securely screen the windows to prevent the infection from being carried about the city by house flies. The Board has discovered that the common house fly is the worse disease spreader in existence and a rigid watch will be kept to see that flies are not permitted to invade houses affected or to fly about the city after they have been inoculated. [Flesh food breeds flies, Vegetarian restaurants and households are comparatively free from flies. In fact, nearly all noxious insects are bred from causes instituted by the ignorance of man; and as he sows he reaps.—Editor.]

Before the Spaniards discovered the Ladrone Islands in 1620, their inhabitants believed themselves to be the only people on earth; they were deprived of almost everything that would seem necessary to the average civilized man. There was no animals on the islands except a few species of birds which were wholly unmolested. These people had never seen fire and at first they could hardly imagine its effect and use. Fruits, nuts and vegetables, just as nature furnished them, were their only means of subsistence. They were all exceedingly well built, vigorous, and could easily carry a weight of five hundred pounds on their shoulders. Disease was unknown to them and they all lived to a ripe old age. There were many amongst them who had crossed the century mark without having been afflicted with the slightest ailments.—The Clinic.

The theater is a greater factor in the progress of the race than the pulpit, for the theater sets forth real life, while, as a rule, the pulpit preaches mystery and dogmatic assumptions.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

vol. 20, no. 11

APRIL-MAY, 1906

# The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post-Office at Portland, Ogn., as Second Class matter

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	3:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	3:01 p. m.
Frankfort, Germany.....	3:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	3:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:03 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	3:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	3:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

## THINK LOVE.

ALICE ESKEL.

YOUR thought is a house; it is an atmosphere  
In which like spirits seek to live their lives.  
Thought is a magnet that draws unto itself  
Like elements, that give it strength and growth.  
Think love and to thee flows Love's mighty power,  
Angelic Wisdom from the hosts of Light.  
Think not 'gainst Love if thou wouldst happy be,  
For hate enslaves, while Love alone makes free.

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April-May, 1906.

PORTLAND, OREGON.

Vol. xx, No. 11— New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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TO MY MARTHA.

M. G. T. STEMPEL.

O H, most provoking Martha-part of me,  
Can you not cure your blindness, child, and see  
That all these petty wearing things of life,  
This endless trembling, this feminine strife  
Against the perfect, unrelenting Law,  
Is but a straw  
That you must rise above?

What does it matter what this harvest be?  
What does it matter, weeping one, if we  
Have joy or sorrow for a single day?  
Within us waiting is potential May.

Oh, grieving, human Martha-part of me  
Why will you cling to lesser things when we  
Might deeds perform that would true glory reap,—  
Might touch the very highest at one leap?  
But Martha will go on breaking our heart,  
Nor take her part  
Of the great "things above:"

She strives for that which is pure vanity,  
For human love, for joys that cannot be.  
She knows there is a lining to each cloud,  
Yet when the sun is hidden, weeps aloud

"Patience," the Gentle Voice whispers to me,  
"Go find the things and bring them back with thee  
The "things above" that rust will not destroy,  
The Love Supreme that is without alloy.  
She must remain on earth, but thou canst go.  
For thou dost know,  
The path to Perfect Love."

Forgive me, Martha, suffering part of me!  
Never before my duty did I see:  
With grateful tenderness, I'll gather, dear,  
The "things of God," and bring them to you here.

## MARVELOUS LIFE.

The earth is but an aerial ship floating in the ether. One of these days some one will discover the process whereby this is done—then the problem of aerial navigation will be solved, and transportation through the air will be carried on as it is now by water.

Undreamed of wonders will then be performed, and more solid matter moved in a day than can now be moved in a century with present methods.

To enumerate what will be done would seem like a fairy tale, and yet if you look abroad throughout the universe you see that which is much more marvelous and incomprehensible than this that we relate here, and that is millions upon millions of suns and planets built up in and sustained by the invisible ether, and not alone that, but all these solid bodies were at one time the invisible ether itself, and are now but the invisible ether objectified to our physical comprehension.

There are no grander and greater marvels awaiting our perception and realization in the future than those all around us now.

Man himself is a miracle—the greatest of wonders! Just think of the combination of forces—all acting harmoniously within his mind and body at the same time—which make him think and feel and hear and smell and taste and breath and digest and remember, etc., etc.

Life is. And all the endless variety of its boundless power is forever manifesting.

\*  
\* \*

Everything has its shadows: hate is the shadow of Love; injustice, of Justice; dirt, of Cleanliness; skepticism, of Faith; meanness, of Generosity; cruelty, of Kindness; evil (so-called), of Goodness. The Devil is but the shadow of God. Those who live in these shadows believe in them; and do not realize the Substance. But without the Substance there could be no shadow, for all things are One. And there is no real power in shadows—only the influence that man ascribes to them.

*All articles not signed are by the Editor.*

## NO LIMITATIONS.

Theories, creeds, or what you call "systems of education," are but appetizers and temporary sustainers in the evolution of Life. What is good in them should be retained and the refuse rejected.

All the elements of Eternal Being are within the individual. We generally speak of the five senses as being the limit of conscious existence. This is because we have not taken possession of our other senses. There is no limit to the number of faculties that can be unfolded in our boundless progress. And the true enjoyment and real happiness of being is dependent upon the realization of higher and higher senses. The greater the refinement of mind and body, the finer the senses that can be unfolded. And then the greatest beauty and the most magnificent luxury of earth is seen as mere ugliness compared to the more interior plane of consciousness one then can cognize.

All the good of life is retained and added to. The loves, the friendships, the deepest aspirations of the soul are all ours, ever becoming richer, grander and nobler.

Faith in one's own unlimited powers (yes, boundless, for each individual is infinite in capacity and capabilities) and auto-suggestion will stimulate to activity and unfold in the individual god-like powers.

If you want something good, look into your own heart and head for it. This is the only way to get it.

\*  
\* \*

"All the world's a stage" is literally true. Men and women and children are real actors and actresses, and prepare themselves to play the comedies and dramas of life, just as mimic comedians and tragediennes do; only, instead of studying their parts out of play books, they construct their parts out of their own mentalities—the parts they study in the silence of being they play before the public. The theater mimics what is done in real life, with this distinction, that where the theater represents life in its nobler aspects it presents it in advance of its attainment in the world.

The mental pathway of Life conditions the physical life.

## THE AWAKENING.

The Awakening that is taking place is not, like in the past, a mere belief in the saving power of some one who has attained the spiritual consciousness, but is a general awakening to a new state of consciousness by humanity the world over. It is in this way only that "all shall know the Lord (consciousness of spirit) from the least to the greatest." It is an inward awakening of the spirit, analogous to the awakening of the physical being after a long night's rest.

Spiritually we have been asleep, and many of us have been dreaming nightmare dreams, and the life we have lived has been (as in dreams of the physical being) full of illusions and delusions.

Now we are awakening to the Spiritual Day, wherein Love, as the Central Sun, is rising in the awakening consciousness of men, and the dreams of the Old Night are giving place to the realities and duties of the Spiritual Day.

Those who are already awake and alive to the New Day and its responsibilities are striving to awaken the rest, who cling to their inharmonious dreams and do not want to be disturbed. But the Universal Awakening has come, and the messengers of the New no longer want to support the heavy burden of lazy and corrupt sluggards. Each one must now begin to do something for the general good. The New Age has no use for parasites, for there is plenty of work for all to do!

\*  
\* \*

Humaneness and kindness are of first importance in a man's life. As he hardens his heart with the practice of cruelty and is indifferent to the welfare of any living form, his mind also becomes hard and cannot receive the impress of Divine Wisdom from the Divine Center within him.

The soul is saved or completed through living the harmonious spiritual life. The being living in discord is lost to soul realization, like one lost in the mountains, and goes round and round in his narrow mental circle of ignorance—eating, drinking and "making money."

One realizes his soul state by the perfect and permanent joy and happiness he experiences every moment of his life. Life then is ecstasy and bliss, no matter how or where he lives.

## KEY THOUGHTS.

There is no compeller; yet all is compulsion.

Any threatened disease can be avoided if the mind is kept clear.

The most successful meeting is when you meet your Real Self, in the Silence.

The heart full of Love is ever devoid of fear, for it has nothing to fear.

Love never dies. It is self-creative, self-supplying. It cannot be adulterated.

The motto on the coin of the United States, "In God We Trust," would be actually true if it read: In this God we Trust.

An angel sees the possibilities of good in you; a devil looks for and condemns the mistakes and wrongs you have committed.

Hatred and antagonism divides the atoms of the physical body into opposing camps and creates war between them. This war is disease.

Until you see the Divinity in all things, you cannot know that you yourself are Divine. To see good in all things is to open the door to it in yourself.

Where there are a million who are content to have a Christ die for them, there are but few who are willing to so live that the Christ Spirit may manifest.

The wiser and more loving the spirit grows the greater is the capacity to rise above the laws of time and space. No law is ever destroyed, but the advanced spirit is not subservient to the laws governing time and space.

One is not conscious of his own immortality until he has attained the consciousness that all forms of life are Immortal. And he who knows that all life is Immortal cannot eat the corpses of animals. Belief in one's Immortality is not consciousness of Immortality, any more than belief in a Shakespeare makes one the master-poet.

The monarchial spirit is for the individual to do what he pleases—right or wrong—and try and regulate other people's lives by his standard of living; the true republican spirit is to live one's life in accord with the harmonious laws of Being, and allow others the privilege of living their own lives, as long as they do not interfere with his rights and liberty.

Belief in one's own Divine Self is true religious faith.

You cannot open all doors with the same key—except you have the Master-Key—Love.

Build with Love and your sun never sets; build without it and your sun never rises.

Build with Love and you are master of destiny—without it you are the slave of destiny.

The straight line represents the material; the curve, the spiritual. The material man is full of angles; the spiritual man is rounded out.

We idealize that which we truly love. Love sees perfection in the one loved. By loving humanity we see its inward perfection, and by thus realizing it we make it grow and come uppermost.

Wisdom is the direct road and shortest cut to all good; ignorance (that which men call "evil") is the indirect road and a long way round to all good. It is thus that "all roads lead to the Divine."

It is so often said: "Do the good, and destroy the evil." If we do the good there is no evil to destroy, any more than it is necessary to do anything to dissipate the darkness after we bring the light.

There are schools of teachers in the spirit world, who, if we make the right harmonious conditions, can go over our daily mistakes and correct them, just as the school-teacher corrects the work of the pupils.

Humanity's desire, in any direction, brings the supply, whether for good or bad. For years everybody scoffed at the thought of navigating the air. But now the desire is to navigate the air, and the ways and means will be forthcoming.

Life is self-recording. It is like a phonograph that records everything that we live from birth to death, just as it is, even to the minutest detail, in thought, feeling and action. It is this record that we have always with us that annoys or blesses us.

Sweeping the carpet, washing the dishes, and keeping the house clean, generally, is of great importance to your physical comfort, but sweeping the cobwebs from your brain and cleaning your heart from the filth of hatred and your mind from encrusted wrong-thinking is of far more importance to your permanent mental and physical health and happiness.

## THE MEASURE OF LOVE IS THE MEASURE OF LIFE.

RUTH B. RIDGES.

Those of us who are awakening to spiritual consciousness find ourselves face to face with many and varied questions, they come from within and from without, and certainly we can find varied enough receipts by which we are told that if we follow the advice given we will surely be a success. It was while meditating on some of these questions and thinking over some of these so-called New Thought get rich, get well quick methods that the above statement came to me, and the more I think of it the more it appeals to me. There is a difference between living to love and living to be loved. There is a difference between the passion born of love, and the love that is consumed in passion. The one who is living to love, living to emanate and create harmony, is being happiness, not seeking it, is being love as the sun is light, and being love inharmony finds no sympathetic vibration in them. They are living to love, evil in its worst forms finds no antagonism or criticism or opposition in them, for they know that love is the all powerful solution and when love meets evil, evil is no more, as when the ice and snow of our northern country is met by the warmth of the spring sunshine and winds.

Such love knows that when the problems are most difficult it is more love that is needed. Such love knows that when they are most misunderstood more love will bring light. Such love knows when outer things are slipping away that it is only that which is owned by right of love that remains. Such love knows that in all life's relationships, there is no sense of ownership, whether it be father, mother, brother, sister, husband, wife, property. It is only as we are in unity with any or all of these that we belong to them or they to us. Such love knows that cultivation of the capacity to love all is the only way to increase consciousness of immortality.

---

The next great invention will be the wireless telephone. Every invisible force of intelligence is going to be made operative in the material world, just as soon as man works in harmony with spiritual laws. Fairy land will be transformed from myth to reality.

## SILENCE.

There is much help in Silence. From its touch we gain renewed life. Silence is to the soul what his Mother Earth was to Briareus. From contact with it we rise healed of our hurts and strengthened for the struggle.

Amid the babel of the schools we stand bewildered and affrighted. Silence gives us peace and hope. Silence teaches us no creed, only that God's arms are around the universe.

How small and unimportant seem all our fretful troubles and ambitions when we stand with them in our hand before the great calm face of Silence. We smile at them ourselves, and are ashamed.

Silence teaches us how little we are—how great we are. In the world's market-places we are tinkers, tailors, apothecaries, thieves—respectable or otherwise, as the case may be—mere atoms of a mighty machine—mere insects in a vast hive.

It is only in Silence that it comes home to us that we are something much greater than this—that we are Men, with all the universe and all eternity before us.

It is in Silence that we hear the voice of Truth. The temples and the marts of men echo all night and day to the clamor of falsehoods and shams and quackeries. But in Silence falsehood cannot live. You cannot float an untruth on Silence. A falsehood has to be puffed aloft and kept from falling by men's breath. Leave an untruth on the bosom of Silence, and it sinks. A truth floats there fair and stately, like some stout ship upon a deep ocean. Silence buoys her up lovingly for all men to see.

\* \* \* \* \*

Silence is the only real thing we can lay hold of in this world of passing dreams. Time is a shadow that will vanish with the twilight of humanity; but Silence is a part of the eternal. All things that are true and lasting have been taught to men's hearts by Silence.

These fair churches and cathedrals that men have reared around them throughout the world have been built as homes for mere creeds—this one for Protestantism, that one for Romanism, another for Mohammedanism. But God's Silence dwells in all alike, only driven forth at times by the tinkling of bells and the mumbling of prayers.—From the "Diary of a Pilgrimage," by Jerome K. Jerome.



## ASTRAL MEDIUMSHIP.

To form a proper conception of the above it is primarily necessary to know what love is—materially and spiritually.

Man as an animal being, is governed by sensation, volition and emotion (impulse), just as the lower creatures are. But in the human state these principles of life are subject to spiritualization—becoming intelligence or reason, will-power and sympathy. The combination, the three acting as one impulse, in either case constitutes the creative force. Man terms that love, but it is animal love.

But, as in the aforementioned, the creative force is also subject to spiritualization. It then becomes spiritual love. In either case, however, it represents life—is life, or the principle which creates life.

In its animal state, or as animal love, it creates material life. In its spiritualized state it also creates life, but not as we understand it. There is a compromise, however, between mortal and spirit life, provided the creative force in man attains the spiritualized state before transition takes place.

This compromise is the creation of an astral body, neither material nor strictly spiritual, fashioned out of the material elements taken in or attracted to the body of the still incarnated spirit after the animal forces have become spiritualized.

In the latter state the spirit becomes positive to matter; but what the body imbibes becomes part of the spirit always, in its negative or animal state attaching itself to the spirit directly, but in its positive state surrounding the spirit as an astral body.

This astral body, when perfected, is capable of detaching itself by the will of the owner, or by aid of scientific spirits who understand the *modus operandi*. When detached it may be sent off to distant parts and seen by clairvoyants—often by the naked eye, when slightly materialized. But under the new power that spirits have attained on the earth-sphere, they utilize such astrals as mediums for the materialization and etherialization of discarnate spirits. Or, those possessing an astral body are utilized as mediums for materialization, etc.

That spirits often resemble the medium is accounted for by the fact that the astral is a perfect counterpart of the medium or owner. But when the spirit manifesting has experience or is strong enough to impress its identity to

the full, the medium's likeness becomes lost, and we have what is called a perfect "materialization."

Though age is an obstacle to the practicalizing of such mediumship, sitting for it might bring forth results, interesting and beneficial, to private circles—the reasons being obvious. Hindu adepts develop their astral body at an early age, because regularly trained for it by a generally temperate life. When perfected there will be no need of dark seances, but spirituality must be the life principle of the aspirant.—Arthur F. Milton.

## BE TRUE TO SELF.

Though the tempests may rage, generated by the passions controlling us, there is always the still small voice of conscience being heard above the roar.

In every human spirit there is hidden a virtue—a bright gem that is not of the earth earthy—which if cultivated makes the man of mark; though if forgotten turns up every now and then with peculiar force or influence on our everyday life.

It is this hidden treasure which prevents total depravity and is the final rescuer of the soul from misery. It is the divinity within, and who is true to that is also true to his fellow man. To abandon it because of failures is not brave. Our principles are the colors under which we must fight our way to spiritual victory. Surrender is defeat without material gain, because there can be no retrogression. Who has once tasted of the beneficence of spirit cannot cope with minds accustomed to material bargaining exclusively. We cannot be hot and cold at the same interval so we might as well remain warm under the soothing influence of spirituality.

There is even calm in sorrow that comes through being true to principle. Suffering is spiritual growth; and to do the painful right is often the worst kind of suffering. But peace follows.

Be true to self and despise your former self rather than your neighbor. Nothing great was ever gained without great effort; and the soul is never maimed beyond recovery. Nature heals its wounds and when it becomes master over its body we can call it our own.—Arthur F. Milton.

Truth lives forever; error vanishes.

## MAKING OUR BROTHER DRINK VINEGAR.

H. G. GUILD.

If we believe in Brotherhood, how can we assail, in a spirit of captious criticism, the belief of any person who, be he orthodox or pagan, is living up to his present light? I have long since ceased to find fault with and sneer at my brother, who is doing the best he can to work out his destiny. I have no quarrel with anyone who happens to believe in the "vicarious atonement," and I have no desire to compare my standard of wisdom with that of some other soul whose understanding does not agree with my own. For, be it known all persons are not in the same stage of spiritual development, and are therefore not equally equipped to perceive and grasp wisdom. And I am persuaded that, as we have different individualities and personalities, we also have different methods of apprehending the Truth, yet the Truth exists eternally the same, and unchanged by our views of it. What matters the plan of "salvation," so that it is self-satisfying to the individual at present? Isn't it infinitely better to believe something than nothing? If the mind of a person is fixed upon some phase of Truth, even though it be hazy and ill-defined, at the present, and not according to our egotism, why should we, who assume to be on higher ground, seek to throw mud at that person's conception of Truth or religious belief. The theory of such action is certainly uncharitable, to say the least, and does not accord with the true spirit of brotherhood, which should be the basis of our thought and action. Without Charity, how can we hope to unify mankind in the work for better conditions? Eliminating the principle of Charity for one another, we are become "As a tinkling cymbal and sounding brass."

That species of intellectualism which says, I am right, and therefore have all the Truth, is one of the greatest bars to spiritual development that can be imagined, unless it is to believe that there is no such thing as spiritual development, and even then, I would not berate the man who holds to the latter idea. He has a right to his opinion. And, after all is said and done, he is my brother. Much trouble arises because we do not understand the other fellow's viewpoint, and we often assume certain things with reference to another's position, with out being at all sure as to the angle

from which he viewed the matter upon which we take issue.

Why all this folderol about what the other fellow does or does not believe? What is it to me if someone else doesn't like my views on this or that question? Can I help the other fellow's opinion? Certainly not. If I am satisfied to hold my opinions, the other fellow ought to be satisfied that I am satisfied. It may be urged that I am not consistent in not allowing the man who criticises other people to have his opinion. This brings the whole matter back to the starting point. Have I a moral right, from the standpoint of Brotherhood, to arraign my brother for his beliefs? Here I leave the matter to the conscience of the reader, be he Jew, Gentile, Agnostic, Pagan or Infidel, so-called. The thing for which I strive most, is to have a feeling of Brotherhood for all men, and Charity is a virtue worth cultivating in any case.

## FOR AN INTERNATIONAL CONVENTION.

To the Editor of The World's Advance-Thought:—

The ultimate object of the little article which I enclose for your publication is first for coming in touch with large progressive souls who are interested in the welfare of humanity, and, second, after having found them, to call an International Convention for the purpose of devising ways and means for a more systematic work along the lines of force and harmony. I will derive no financial benefit from it in any way.

CHARLES. W. DICKSON

Spokane, Wash., April 2, 1906.

## A GREETING OF LOVE.

Greeting to You, Oh Soul:

Are you living in the freedom of Love and light of Truth? Do you know that Love is the one Infinite, Divine, Creative, Governing Principle of this Universe? Do you feel that some action should be taken to concentrate the forces of Love, to the end that its light may be systematically disseminated throughout the world? This is not a bid for any financial gain, but an honest appeal to souls of light; and every earnest soul that desires to co-operate in this work will kindly address a communication to

C. W. DICKSON

West 32 Second Avenue, Spokane, Wash., U. S. A.

All newspapers and periodicals please copy.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### TO KEEP A TRUE LENT.

**I**s this a fast to keep  
The larder lean  
And clean  
From fat of veals and sheep?  
Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?  
Is it to fast an hour—  
Or ragged to go—  
Or show  
A downcast look and sour?  
No; 'tis to fast from strife,  
From old debate  
And hate—  
To circumcise thy life.  
To show a heart grief-rent;  
To starve thy sin,  
Not bin;  
And that's to keep thy Lent.

—Robert. Herrick.

### LET THERE BE LIGHT!

All institutions, of whatever character, shall be open to public inspection from cellar to garret!

Those who have something to hide, something inimical to the welfare of individuals under their control, will no doubt oppose any investigation, and call it despotic and tyrannical. But the time has come in the evolution of humanity for all things to be exposed to the light.

Nothing that is carried on in accordance with wise and loving methods will oppose investigation. And that which is hidden in darkness and kept in ignorance and cruelty can no longer foment its diseased and depraved states to go out in the world and propagate itself in negative natures.

### A TERRIBLE INDICTMENT.

The indictment against flesh eating:

Every morsel of flesh food is the product of murder.

To procure the anima's whose dead bodies feed the multitude of flesh eaters, unspeakable cruelties are perpetrated on the animals in transit on the railroad cars, by crowding them together and leaving them unfed and unwatered for a long period of time.

In winter the stock men let countless numbers freeze and starve to death for lack of shelter and food.

Animals, transported by ship, arrive with broken limbs, great bruises on their bodies, etc.

Animals are kept in close, foul smelling barns, and, when let out into the fields, eat the grass containing the diseased germs of consumption, etc., expectorated by the farmers' families and help and thus become diseased. To try and counteract the diseases, veterinary surgeons inject serums into the bodies of the animals, giving them fevers and the diseases are not lessened.

Thousands upon thousands of men and women (and their offspring, as a consequence) are brutalized by doing the horrible work of the slaughter houses.

The corpses of animals, hung up in the butcher shops, breed flies and other noxious insects, which become conveyors and infectors of disease germs, and the diseased flesh purchased by consumers infect those who eat it with cancer, consumption, smallpox, and other diseases, and sending countless numbers to early graves.

The display of the bleeding corpses of animals hardens the budding sympathetic nature of the youth of the land, leading to cruelty in various forms; and also marks the gestating offspring of unnumbered mothers with blood-thirstiness and cruelty. Young Pomeroy, the son of a butcher, was a monster of cruelty, as a youth—his mother waited on the customers, to relieve her husband, before he was born.

Flesh eating creates a thirst for liquors, to

burn up the fermenting poison it generates. Saloons are the most numerous where great slaughter houses are. Vegetarians lose all desire for liquor and there are no drunkards among them.

Flesh eating incites to combativeness, and sustains war, police courts, etc.

Calves that have furnished vaccine matter (that is to say, whose bodies are infected with smallpox) are sold in the markets as food.

To furnish "pate de foie gras" for the flesh eater, geese are crucified, and food rammed down their throats before a hot fire, until their livers become diseased; lobsters and eels are boiled alive; and other atrocities, worthy of an age of barbarism, are inflicted on innocent animals for the benefit of the consumer of corpses.

#### TRUTH MUST BE LIVED.

A pint of pale ale, and a chops are things yearned after not achievable except by way of lunch.—Tennyson, in letter to Fitzgerald.

Despite this love of Tennyson for this food, he was the most spiritual of all the poets. Nothing in all literature is so full of the most beautiful and most spiritual philosophy. See what Thought, using ale and pork, gives us in this XCIII poem of "In Memoriam." It is the perfect direction for entering the Silence.—Now.

The poem that "Now" refers to is this one:

"How pure at heart, how sound in head,  
With what divine affection bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead.

"In vain shalt thou, or any call  
The spirits from their golden day,  
Except, like them, thou, too, canst say,  
My spirit is at peace with all.

"They haunt the silence of the breast,  
Imaginations, calm and fair,  
The memory like a cloudless air;  
The conscience as a sea at rest:

"But when the heart is full of din  
And doubt beside the portal waits,  
They can but listen at the gates  
And hear the household jar within."

There is a difference between the earthly scribe, who does not live the Divine Life, that is occasionally depicted through him (as if he were a mere phonographic cylinder) and the true Divine Poet who lives the life depicted, and thus uplifts the world. If Tennyson could eat a piece of the corpse of a hog, cruelly

murdered to furnish him with its flesh, he was not "pure in heart" and "sound in head," neither did he have the "Divine affection" that has love for all. If he had been truly "at peace" with all, he would not have allowed any one to hurt even a pig for his selfish benefit. And eating this dead animal's body would certainly help to keep up the "din" in his heart, and thus exclude him from the communion with angels. Setting forth a truth as an amanuensis, is a very different proposition from living it. Progress halts because the world is full of teachers of truths they do not live; hence, they render them ineffective.

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To recognize our discarnate relative or friend, or a spirit that lived unnumbered ages ago, does not depend upon "coming" and "going" of such spirits, but it depends upon our power of spiritual realization. If we will not or cannot realize that such discarnate spirit exists and is present with us, it is as if it did not exist as far as we are concerned. To spiritually realize discarnate spirits we must refine the physical body and our materialistic state of mind, so that veil may become transparent. In fact, we must make our life clear, and through its crystalline purity, as through a clear glass, we can then see all that lies beyond. Nothing has "come" or "gone," but we have unfolded to the state that can see all there is, and, realizing its immeasurable wealth, our desires are satisfied and we are permanently happy.

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This New Age will bring forth virtual miracles in the form of new inventions, compared to which those that we are now acquainted with will appear to be mere kindergarten toys. Man is coming out of his cocoon of limitations, and becoming acquainted with the endless and wondrous possibilities of an Infinite Universe, as he unfolds more and more his spiritual nature.

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\* \*

The worst enemies are those of your own household—the wrong that you allow to manifest through your own being.

## MY EXPERIENCE IN DIET REFORM.

REV. GENEVRA LAKE.

[Paper prepared, by request (in token of the author's lifelong advocacy of nonflesh food), to be read at the St. Louis World's Fair.]

To contribute helpful thought to this convention (at the invitation of the distinguished President of the V. S. A., Rev. Henry S. Clubb) is the object of this brief paper. Twenty-eight years ago, in a most unexpected manner, I became conscious of the admonitions of a supermundane being, who directed my mind to the desirability of abstaining from the use of flesh food, etc. At this time I had never given the diet question attention, nor had I met persons interested in, or read anything upon what is known as "food reform."

Circumstances, attendant upon a severe bereavement, had so impaired my health (never robust) that I was suffering greatly, in a variety of ways, but chiefly with stomach difficulties.

The suggestion made by my spiritual visitant much impressed me, but it did not overcome the appetite of habitude. This, however, I soon discovered, was a matter that could be disposed of by the vigilant monitor, in a way which it is not necessary herein to describe.

Suffice to say that, from the very first, the tabooed dishes were entirely discarded, and with appreciable benefit within a very few weeks.

As may be presumed, the result aroused my interest, and I began immediately to study the science of physical nourishment. I discovered, as all earnest students have done, that the field was an exceedingly extensive one, and I regard myself as still a learner therein.

Probably that which most profoundly engaged my mind was the ethical aspect of the question, which I soon began to present in all my public ministrations, covering a period of nearly a quarter of a century. For, in freeing myself from the impurities and absurdities of the former diet, in substituting the more wholesome, attractive, and easily prepared vegetarian and fruitarian fare, my mental powers were increased, my moral fibre toughened, and my spiritual senses noticeably augmented—a sequel so gratifying that it would scarcely have been possible for me to refrain from communicating to my congregations the interest and enthusiasm which I felt, and which, as years have passed on, I am happy to say has not

abated, albeit my attention and energies are necessarily engrossed in other grave and imperative problems.

\* \* \* \* \*

In conclusion, it may be said that my experience is quite unusual. I am of the opinion that the majority of rational food adherents (I have had opportunities to converse with hundreds) are not induced to abandon the deplorable habits of eating, which almost universally prevail, at the suggestion of an invisible associate—"a comrade of the skies."

May I not, therefore, rightfully claim that I am specially blessed, not only in having been able, with this simple diet, to so fortify the tabernacle of the flesh that it has endured a strenuous life satisfactorily, but that I have also been made aware of the interest of discarnate intelligencies, who, obedient to Divine Wisdom, seek to aid us in our effort to ascend Mt. Aspiration by a somewhat original route?

Wishing the convention every possible encouragement, and its individual members personal cheer, I am cordially and sincerely your fellow-worker in the establishment of Truth.

Olympia, Wash., U. S. A.

[We have only now been able to obtain a copy of the above for publication.—Ed.]

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Like Truth, Helen Wilmans comes uppermost again, and her new magazine "Men and Gods," takes the place of "Freedom," and will no doubt wield even a greater influence, for the severe persecutions that its editor has passed through has increased her power of helpfulness. Mrs. Wilmans has proven that she possesses a power that the average person has not yet unfolded, to be able to resume her work with increased vigor after the trials and persecutions she has passed through. Her cause is just and will prevail. As the Post-Office officials still stamp any letters, addressed to Helen Wilmans or Mrs. Post, "fraudulent," and return them to the writers; any of our readers who desire to address her for healing or to send her a dollar for a year's subscription to her unique magazine, will please address all letters to Wilmans Publishing Co., Seabreeze, Fla.

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In ancient times there was but one Judas out of twelve disciples, to betray the spiritual man for money, but the proportion has increased since then—it is eleven to one now.

## RELIGION A NECESSITY.

To Lucy A. Mallory: I received a copy of your most invaluable paper but yesterday, and I note an article by Wallace Yates, "The Christian Farce," in which it is gravely asserted that there was "an original gospel allegory written, from which the present four have been constructed." Will Mr. Yates pray tell us of the original, and who wrote it; and also give the evidence that "the present four have been constructed from it"?

"Christianity saved the human race to the globe. Before it made its advent, faith was dead and morality had disappeared. The population of Spain had decreased sixteen thousand in a few years. The nations that bordered the Mediterranean looked upon one another as partners in a common despair."—Professor John W. Draper.

Religion is a necessity; without it no great people ever lived. No great people ever can live. It is germane to the human heart. Our civilization is a great Christian civilization. The Christian nations are crowded with cities where innumerable spires glitter in the sun. The children of one mother crowd around the fireside and that mother is almost sacred in their eyes. It teaches the absolute equality of all souls before God. That means that all souls must stand equal before the Divine tribunal, and the Divine laws. That means liberty—that liberty which is liberty, as God is God, sacred, holy and just. Then comes domestic peace and "civilization soars phoenix-like to Jove."

"The invention of the printing press and the publication of the New Testament is the cause of modern civilization. If Christianity is not a divine religion, how can its success be accounted for in the early Christian centuries?"—Wendell Phillips.

"For the welfare of every living being, for the Trinity and Oneness of Life," I plead.

J. F. D'ARCY.

You can live either the ghost life or the spiritual life, as you choose. One is the cloud that hides the sunshine, and the other is the sunshine itself. The ghost world is outer darkness; the spirit world is inner light. Most men or women (in or out of the physical body) are living the death-in-life of the ghost. Spiritual unfoldment is their only salvation.

## A LETTER FROM AN OCTOGENARIAN.

To the Editor of The World's Advance-Thought:

The World Advance-Thought of February came to me laden with many beautiful sayings—none so beautiful as those of its editor. I read every word of it and enjoyed it very much. I would like to have some more copies, if you have them on hand, to send out as missionaries to the heathen in this country.

The article in relation to Ann Lee, the founder of the society called "Shakers," was very interesting to me. When I was a boy I lived with Shakers. Many years ago, in one of their evening meetings their "Mother," as they called her, Ann Lee, appeared to them. I saw her and many of the Society saw her. She was brighter than the noonday sun. She is loved and acknowledged by all her true followers as the Mother of the New Creation (as Christ was the Father), the bride, or the Lamb's Wife of the New Creation. I think she was as near perfection as one could be, clothed with mortal flesh.

SIMON EMERY.

The "Sunflower" of Lily Dale, New York, has made a very commendable effort in the cause of progress and pure diet, by devoting its issue of March 3d, 1906, to Vegetarianism. It has fairly published the opinions of both Vegetarians and flesh eaters, and set forth the results of eating vegetarian food and flesh food. And it has set several thousands of people to thinking on the subject of Vegetarianism, for which it deserves the thanks of all lovers of humane principles. The "Sunflower" is one of the foremost Spiritualist weekly papers, and is ever full of progressive ideas. Price \$1.00 a year; 5 cents a copy. Address: The Sunflower Pub. Co., Lily Dale, N. Y.

Mr. J. M. Greene, of 1250 Tenth street, San Diego, Calif., has addressed an open letter to Congressman S. C. Smith, of California, asking his aid and influence to prevent the limit of time (which is now twenty-eight hours) during which cattle may be transported in railroad cars without food, drink or change, from being extended by proposed legislation in the interest of cattle dealers. Existing cruelties connected with the transportation of cattle by rail are terrible enough without making them worse. In a wiser age the welfare of all forms of life will take precedence over all other forms of legislation.



## IN HONOR OF WORK HORSES AND DRIVERS WHO TREAT THEM WELL.

To honor its equine laborers and the men who treat them well, Boston will hold on Memorial Day a parade of work horses on Commonwealth avenue which promises to be quite as unique and notable in its way as New York's annual parade of light harness horses on the Harlem River Speedway.

The purpose of the parade is not merely to afford an attractive spectacle to the thousands of spectators who will witness it, but by means of the exhibition to arouse more interest in the welfare of work horses and thus promote the cause of kindness to animals.

Owners of harness and saddle horses, from a sense of pride, usually look after them, partly to create as much show as possible, partly to compete at exhibitions where looks count for a great deal; but the working horse is too often regarded merely as an object of usefulness and is made to work as hard as possible with little or no care from the driver beyond that which is absolutely necessary to keep the willing slave capable of doing its daily task.

Since rewards as a rule are the strongest inducements to do better, and humane feelings may often be strengthened or awakened when a form of compensation is in view, the Work Horse Parade Association has provided prizes medals and ribbons for distribution by a committee of judges among the meritorious entries in the Memorial Day parade.

Unlike the usual horse show, however, its awards will not be determined by the beauty, style or action of the competing animals. In this novel exhibition the value of a horse counts for less than good condition, while advanced age is in his favor, not against him. The older the horse the more consideration he will receive, provided younger horses do not excel him in bodily condition. The judges are instructed to consider only these points:—

Does the horse go sound and breathe freely?

2. Is he free from sores or galls?

3. Is he in good, hard working condition?

4. Do his manners indicate that he has been kindly treated

5. Is his harness comfortable, well-fitting and not unnecessarily heavy?

Classification of horses in the parade will not be according to size or type, as is customary at other horse shows, but according to age and length of service in the ownership of the exhibitor or his predecessor in business. One division is open to horses owned and worked by exhibitors not less than fifteen years prior to date of entry, and another division is for horses not less than ten years in service. Work horses of all kinds may be entered excepting those used in hacks and cabs but no horse that has been docked or that is sick, lame, out of condition or otherwise unfit for work will be permitted in the parade.

In reality the parade is to be more in the nature of a competition for drivers than for horses, their care of the animals shown, as evidenced by condition on the day of the parade, controlling the award of prizes in all classes.

In the four years since the Boston Work Horse Parade Association inaugurated these exhibitions marked improvement is said to have been noticeable in the treatment and condition of the horses seen on the streets of Boston. The value of the parade is now recognized by the Massachusetts Society for the Prevention of Cruelty to Animals and by the Humane Education Society, both of which organizations will give gold and silver medals to encourage entries in the coming exhibition. There were about nine hundred horses in line last year, and it is expected that fully one thousand will parade on Memorial Day.

R. A. Lawrence, who organized the first parade and the Work Horse Association, died shortly after the last parade was held. Henry C. Merwin is now the president of the association. Randolph K. Clarke and Arthur Perrin are the vice presidents. Lewis A. Armistead is the secretary and Joshua Atwood is the treasurer. The parade is purely a charitable undertaking. No entrance fee is required and the officers receive no compensation for their services.—New York Herald.

## JAPANESE SPIRITUALISM.

The original religion of the Japanese was Shintoism, from "Shin" deity, and "to," the way, meaning "the path of the gods." O Kakura-Yoshisaburo writes thus in his new work: "The Japanese Spirit: It is not easy to imagine the spirit of the deceased to be something different and distant from our actual living self. The departed, although invisible, are thought to be leading their ethereal life in the same world in much the same state as that to which they have been accustomed to while on earth. . . . We have ancestral shrines where we speak with our departed over the altar. . . . True, we say and think we believe in death, but all the while this thought-to-be death is nothing else than a new life in this present-world of ours, led in a supernatural way. (Rather, spiritual way, we should say). The essential self of the departed is ever present, though not always visible." This is straightforward spiritism, and, in confirmation of the same, Vice-Admiral Togo, when addressing the soldiers in Tokio, turned his eyes heavenward and addressed the dead—so-called dead—soldiers thanking them for their loyalty to their country's flag. His address to these ascended Japanese spirits was beautiful and thrilling inspiring.—Message of Life, New Zealand.

Honey is not extracted from the flowers "over there," but from the flowers of Life here and now. Don't waste time extracting gall here, and expecting honey "over there."

## SIGNS OF PROGRESS.

A noticeable and in every way satisfactory change has come over public feeling with regard to the ethics of sport during the last few years. We recall how a few years ago our protests against the cruelties of hunting folk used to bring down serious threats on our heads and the Magazine was turned out of houses where but for the "unreasonable" view it took on this subject, it would have been welcomed. But things are different now. Sport is everywhere a legitimate subject of discussion, and he who closes his eyes to the fact, and contents himself with calling us faddists, is falling behind the times. Since our last issue The News, formerly the Church Standard, has printed an excellent letter by Mrs. Fyvie Mayo on the Eton College Beagles, under the title, "A Custom of Cruelty," and the Editor, the Rev. C. Bullock, appends a challenge to "any of the responsible masters at Eton" to answer the impeachment if they can.

The Daily Mail, on February 8th, printed a long article boldly headed, "The Wickedness of Fox-Hunting," in which the writer, Mr. Marriott Watson, speaks out very plainly about the sport itself and the people who indulge in it.

In Broad Views for February, there are three articles on the subject. The first is a common-sense denunciation of the "Modern Jugger-naut," the second a rather feeble defence of the practice by one who apparently still finds enjoyment in it himself, and the third a "Super-Physical View," dealing with the question of the evolution of life on the earth as affecting both animals and men, by "An Occult Student." His conclusions naturally are averse to the continuance of blood sports of any kind.

In the London Magazine for February is a "Is Sport?" in which Mr. F. C. Selous, Sir Algernon Legard, Bart., the Hon. Stephen Coleridge, Rev. J. Stratton, Lady Florence Dixie, Dr. Gordon Stables, and others, are represented in a symposium under the title "Which is the Cruel—The Animal's Friend."

## BY ONE WHO KNOWS.

Luther Burbank, the California man who originates new kinds of flowers and plants and fruit, at a recent gathering in San Francisco, made the following statement:

"Did you ever think what is the most pliable and the most precious product of all the ages? It is not pigs, mules, books or locomotives, cotton or corn—but children. Children cannot be treated alike. Each has his or her individuality which is the most valuable of all endowments. If all were alike no progress could be made and right here comes the weakest point in the present educational system. If we hope for any improvement of the human race we must begin with the child, as the child responds more readily to environment than any creature in existence.

"We in America form a nation with the bloods of half the people of the world within our veins. We are more crossed than any other nation in the history of the world and here we meet the same results that are always seen in a much crossed race of plants; all the worst as well as the best qualities of each are brought out in their fullest intensity, and right here is where selective environment counts. All the necessary has been done and now comes the work of elimination, the work of refining, until we shall get an ultimate product that will be the finest human race which has ever been known. Many years will pass before the finished work is attained, but it is sure to come. The color, the perfume, the size and form that are placed in plants will have their analogies in the composite, the American of the future."—Suggestion.

We are glad to learn from the New York Tribune that during a recent cold period in Switzerland thousands of swallows fell exhausted and half frozen at Lucerne and Zurich, and that the birds were collected and taken care of by humane people there, and when they had sufficiently recovered were shipped by train to Italy and there set at liberty to continue their migration southward.—Our Dumb Animals.

Mr. Aflalo, well known as an advocate of all blood sports, had an article in the "Fortnightly Review" (January), reviewing the sporting literature of last year, in which he writes as follows: "One tries not to see a spirit of apology creeping into many of the latest works on shooting and fishing, but it is there, if only between the lines, all the same. Sir Henry Pottinger, whose volumes on sport in the land that has lately recovered independent existence as a State are among the most delightful of the year, devotes several pages to such apologies, and more than one other writer has it in the spirit, if not in the letter. I venture to regret such an attitude."—The Animal's Friend. [Slowly, but surely, the New Conscience is transforming the cruelty in man to humane principles.—Editor.]

The Humanitarian School of Laren (Holland) which was established in 1903, issues a satisfactory report of the two years of its existence. Starting with seven pupils, the roll now numbers twenty, notwithstanding a few removals. The object of the instruction given is that in addition to teaching all which may be useful and attractive to the child mind, everything shall be excluded from the curriculum which would interfere with the primary basic maxim that all creation is one, and that we must cultivate love for all that has life.—The Vegetarian.

The only way the world can be reformed is for the individual to change his point of view.

## THE UNIVERSAL REPUBLIC

"Insomnia, by Dr. Alfred Baumgarten. Price 15 cents. Address: Benedict Lust, N. D., 124 East 59th street, New York, N. Y.

The "Abuse of the Marriage Relations," by Dr. E. Rosch. Price 25 cents. Address Benedict Lust, 124 East 29th street, New York City, N. Y.

"A Conspiracy to Establish a Physicians' Trust by the American Medical Association." To obtain this pamphlet address the "National Druggist, St. Louis, Mo.

"Is Meat-Eating Sanctioned by Divine Authority?" by Sir W. E. Cooper, C. I. E. Price 10 cents. Address: The Order of the Golden Age, Paignton, England, G. B.

"Voice of the Magi," monthly. Price 50 cents a year. E. H. Adams, editor. A journal of occult science, philosophy and religion. Address: Voice of the Magi, Waldron, Ark.

Address Laura G. Fixen, Chicago, Ill., for program of the sessions, lecturers and mediums engaged at the City of Light Assembly, Lily Dale, N. Y., July 13 to September 2d.

Send 25 cents to the National Purity Association, 81 Fifth avenue, Chicago, Ill., and get valuable literature, worth 80 cents. Mention this magazine and a copy of "Purity Journal" will be included.

The "Life Power and How to Use It," by Elizabeth Towne. Price \$1.00, postpaid. Address Elizabeth Towne, Holyoke, Mass. Mrs. Towne's latest work is written in the best spirit of her never-falling optimism.

We acknowledge receipt of "Pre-Natal Culture," by A. E. Newton, (price 25 cents); and "Marriage in Free Society," by E. Carpenter (price 25 cents). Address Stockham Publishing Co., 70 Dearborn street, Chicago, Ill.

Mr. Otto Carque requests us to state that he will be pleased to receive friends and members of the International Ethical Education Society, at the parlors of the Sanitas Food Co., 402 West Seventh street, Los Angeles, Calif.

"Better Than Magic—Planetary Day and Hour Book," by Llewellyn George. Price 50 cents. "Your lucky and important days and hours. How to find and know them without intricate calculations or casting a horoscope. For all purposes what to do and how to do it." Address I. Hulery Fletcher, 266 Clay street, Portland, Oregon.

"Now" Folk announce that they will conduct a New Thought summer school, from May 1st to October 31st, 1906, at their "Now" Folk Mountain Home, near Glenwood, Santa Cruz County, Calif., via S. P. R. R. Narrow Gauge,

special campers' tickets from San Francisco, \$3.00 round trip. For further particulars, address Everitt R. Chappell, 105 Steiner street, San Francisco, Calif.

"Conable's Path-Finder" can be had for the year 1906 for 25 cents; foreign subscriptions 25 cents extra. Bro. Conable has reduced his splendid dollar magazine during 1906 to this ridiculously low price with the view of obtaining a hundred thousand subscribers. We wish him success. He is offering a diamond for the price of a paste stone. Address: The Conable Pub. Co., 1429 Arnold street, Los Angeles, Calif.

The Order of the Goolden Age and its organ, "The Herald of the Golden Age," whose headquarters and offices are at Paignton, England, G. B., are doing a grand work in forty countries, in the interest of a fruitarian diet and humane treatment of animals and the awakening of the spiritual consciousness of humanity. Sidney H. Beard, the President of the "Order" and the editor of the "Herald" is a shining light among the great Reformers of the world, and he will live to see his efforts crowned with success, and his work for the Good and True appreciated by the whole world.

Among all the myriad magazines that are published in these enlightened days there are none in advance of "Suggestion." And new features appear in each number. We are glad to see that it has opened a department in behalf of animals, which is very interesting. If you are not acquainted with "Suggestion," send 10 cents for a copy, or one dollar for a year's subscription, and you will get great value for your money. The New Psychology mailing cards that "Suggestion" is sending out are great thought awakeners. Address: Suggestion Pub. Co., 4020 Drexel Boul., Chicago, Ill.

"A Comprehensive Guide to Natural, Hygienic and Humane Diet," by Sidney H. Beard, editor of "The Herald of the Golden Age." Price 50 cents. We highly recommend this most excellent book to all Vegetarians and investigators of Vegetarianism, as, beside its simple cooking receipts, it contains a fund of valuable information in regard to food values, labor-saving appliances, etc., that is not found in the average Vegetarian cook book. And, furthermore, the spiritual influence and hygienic advice in its pages is beyond price. Address: The Order of the Golden Age, Paignton, England, G. B.

"Don't keep your eyes on the man you have just heard something bad about. It is more important that you keep them on your mouth."

Do thine own task, and therewith be content.—Goethe.

BE OPEN TO CONVICTION.



PASS IT ON.

**H**AVE you had a kindness shown?  
Pass it on.

'Twas not given for you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Turn to hope your brother's fears,

Pass it on.

—Denver (Colo.) Graphic.

### THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend any of these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

### A RARE COLLECTION.

We had the good fortune of viewing recently, the magnificent collection of Oriental Art objects and furniture owned by Mrs. G. Denny of this city, at 375 Sixteenth street. There is nothing to equal them on the Pacific Coast. They were collected by Mrs. Denny while Judge Denny was adviser to the King of Corea. This being the finest collection of Oriental Art objects owned by a private individual, it is strange that those who are in quest of such rare treasures have not yet seen Mrs. Denny's collection.

Our age is retrospective. It builds the sepulchers of the fathers. It writes biographies, histories and criticism. The foregoing generations beheld God and Nature face to face; we through their eyes. Why should we not also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight, and not of tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in Nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to Nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines today also. Let us demand our own works and laws and worship—Emerson.

Most people will only recognize Truth when the being is stripped naked of material things. Happy the man who allows no material thing to stand in the way of his soul's illumination. If the idolatry of things stands in the way of the rising tide of Truth, the former will be swept away.

Humanity is now realizing its New Birth. It is being born into the New Consciousness—just as a babe is born into the world—stripped of all externalities.

Let them obey who know not how to rule themselves.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 20, no. 12

JUNE, 1906

# The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post-Office at Portland, Ogn., as Second-Class matter

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	8:08 p. m.
Boston, Mass.....	8:28 p. m.
Baltimore, Md.....	8:08 p. m.
Burlington, Vt.....	8:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	8:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:36 p. m.
Cape Horn, S. A.....	8:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	8:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:38 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	8:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	8:18 p. m.
Harrisburg, Pa.....	8:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:23 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	8:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	8:18 p. m.
New York City.....	8:15 p. m.
Newport, R. I.....	8:23 p. m.
Norfolk, Va.....	8:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	8:08 p. m.
Philadelphia, Penn.....	8:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	8:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	8:28 p. m.
Springfield, Mass.....	8:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:06 p. m.
Vera Cruz, Mexico.....	1:43 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	8:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

## THINK LOVE.

ALICE ESKEL.

YOUR thought is a house: it is an atmosphere  
In which like spirits seek to live their lives.  
Thought is a magnet that draws unto itself  
Like elements, that give it strength and growth.  
Think love and to thee flows Love's mighty power,  
Angelic Wisdom from the hosts of Light.  
Think not 'gainst Love if thou wouldst happy be,  
For hate enslaves, while Love alone makes free.

## ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

June, 1906.

PORTLAND, OREGON.

Vol. xx, No. 12— New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;  
" " " " British Empire, six shillings.  
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon

### SPRINGTIME'S GREETING.

FROM ALICE TO LUCY A. MALLORY.

**D**o you know, my dear friend, why the flowers are blooming?

Why kind Nature is donning her gayest attire?

Why the earth is again her beauty assuming,

Amid honeyed cadenzas from the feathery choir?

The birth of the Springtime, and the odorous flowers,

Are the greetings of Nature to your goodness and worth;

The lovelight from Heaven beams forth its new powers

To offer glad homage to the time of your birth.

In the sky and on earth new glories are dawning;

The splendors around us bright fancies imbue,

But the loveliest aspects of fair Springtime's adorning

Are not to my eyes, dear, so pretty as you.

### LIFE IN THE HIGHEST.

The boundless Universe is Mind—Universal Mind, in which are involved individual-universal minds.

There is no such thing as empty space anywhere in the Universe. Every nook and cranny in the ether is filled with teeming individualized lives. These refined lives are governed by higher laws, and to which the laws governing our grosser life are subservient.

All these ethereal countries, cities, individuals,—human or animal—are the product of earth. We cannot lift a hand without touching or passing through some ethereal, living form. And these individualized, ethereal entities are more alive, and have more power on their plane of existence than we have on ours. Although we seem to pass through them without any consciousness of their presence, they are neither conscious of our grosser physical pres-

ence, for our grosser forms are less to them than the atmosphere is to us.

Under certain conditions these ethereal countries, cities, individuals, etc., materialize to the physical vision of men and they call them "mirages." The vision of the myriads upon myriads of these endless planes of individualized, ethereal life, is so marvelous that no language can depict it.

On these ethereal planes surrounding the earth are homes of animals, but these homes are all cleanly and orderly and contain every requisite for what is needed by them.

The fruit, so to speak, of material existence is the fragrance, beauty and power of ethereal life. Even in this gross life, it is the refinement of life that is the most valuable, whether it be in man, animal or plant.

Spiritually, men, generally, are still in the savage state of being. They are unconscious of the refined and ethereal, spiritual existences all around them, for the same reason that a savage is unconscious of the refinement and culture of educated women and men. On the plane of gross living, only gross and coarse things are perceived. To be able to cognize the omnipresent, refined and etherealized, individualized lives everywhere in evidence in the Universe, we must eliminate all the grossness in diet, thought, feeling and action, thus lifting ourselves to that refined plane of being where life in its essence and most wondrous power is perceived.

There is also a "shadow world," to which we relate ourselves by our crude and ignorant thoughts, and by relating ourself to it we feel its burdens and clouds. To feel as "heavy as lead" or "light as a feather" depends upon the kind of thoughts we cultivate. We cannot have both states at the same time for refinement and grossness cannot mingle.

Life in the highest is the most refined and joyful aspirations.

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Life is a mathematical problem. We add, subtract, multiply and divide until we get the solution.

*All articles not signed are by the Editor.*

## RAINBOW-HUED HOPE.

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." And that this biblical prophecy is in the course of fulfillment is shown more and more by the widespread rejection of black at funerals and black mourning garments.

The abolition of death must first take place in the mind-spirit before it can take place in the body, for whatever we think materializes. "As a man thinketh in his heart so is he." It is being generally conceded that God is Life and Love and Wisdom,—and Life and Love and Wisdom cannot die. And as we realize Love and Wisdom in our Life, death—the shadow—is swallowed up of Life.

Not a speck of black was in evidence at the funeral of the late King of Denmark. We notice an increasing number of middle-aged and old ladies wearing bright colors in Portland, and they look the younger and better for it.

All the best things in Nature are rainbow hued. Sunshine is not black; springtime is not black. But the storm and the tempest, the cares and the burdens are all black; despair is black. He who realizes that the universe is Life, and Life Everlasting, full of joy and peace and all good, will dress accordingly and manifest in his clothes his realization of his Immortality.

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## SIGNS OF PROGRESS.

The New Light is reaching the consciousness of the college girls and urging them to humane endeavor. They have started a very successful movement against the wearing of birds and feathers in women's hats.

And much is being done in other directions for the comfort of animals. Artificial eyes, supports for injured or weak limbs, etc., are now manufactured for animals. All these things go to show that the world has never been as humane as it is today.

Many of the newspapers who publish these items, illustrating an increasing regard for the welfare of animals, sneer at them and seek to cast ridicule upon them, but the signs of the times are that the world is growing better rapidly.

Nature can't be kind to you as long as you are unkind to yourself and others.

## LOVE'S RISING TIDE.

Truth cannot be forced on people's acceptance. There must be a keen hunger for it before it can be received, digested and assimilated by the being. The present World Crisis will create a hunger for Truth in the souls of men. They can no longer reject it, because it is the only thing they have left—the court of last appeal.

After the Storm comes the sunshine. Through the crash of the matter-shell the gentle voice of Truth is heard and heeded.

In the midst of the unchained Universal Forces, man recognizes that has boasted strength is weakness, and the Truth, that he despised as mere "sentiment," is real power.

Catastrophe follows catastrophe; but keep the rising Sun of Love and Wisdom in view, and its benignant light will show you a safe pathway to the goal where Peace and Harmony, Joy and Happiness abide forevermore!

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The external or material is ever an expression of the internal or spiritual. Man despises the animal as being beneath him, but there would be no animals external to man if he had outgrown the animal nature within himself, for as humanity grows in realization of spiritual consciousness, the atmosphere of the world becomes too refined for beings of a coarser grade to exist in it. Thus we see that man can only transform his environment as he changes himself. Animals are a blessing in the present stage of man's evolution, for they generate a magnetism that is beneficial for the purification of corrupt spiritual states. Man could not exist on the planet without them in his present state of unfoldment.

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There is no living being, no matter how apparently degraded he may appear to be, but can be helped into a life of usefulness, if Hope can be awakened in him—the Hope of ultimate happiness and perfection. There are no "fallen" women walking the streets, or criminals in the penitentiary, whose lives cannot be transformed into harmony and beauty, if they can be made to realize that Hope. Hope is what people need—a Hope so strong that nothing can dislocate it.

## KEY THOUGHTS.

LUCY A. MALLORY.

There is truth blindness as well as color blindness.

We cannot imagine an end to time or time without end.

In spirit, the past and the future are concentrated in the now.

The only way to commune with angels is to be one's self angelic. "The pure in heart see God."

The laws of matter and the laws of spirit are as different as the food for the body compared to the food for the mind.

The clergyman who sends a murderer to Heaven from the gallows, virtually admits that altho he is not fit to associate with men, he is fit for Heaven.

The power or lack of power is in the life one lives. Live the spiritual life and you have the spiritual power. If you do not live it, you cannot realize its power.

The life of this very moment—now—is the real and important life. The life that is past is but a memory, and that of the future is but a dream, until, in its turn, it becomes the real life of the moment.

In the physical life you must get before you can give; in the spiritual, you must give before you can get; because in the physical all things are external to yourself, while in the spirit they are all involved within you.

The second or new birth is getting out of the partial, animal-material self into the boundless, universal consciousness. This is symbolized in the chick in the egg being born into the world. The egg is the first birth—the birth out of the egg is the second birth.

How often we come across the expressions: "Shall we live again?" "The future life." "The other life," etc. These phrases suppose that the present life is not continuous—that there is going to be an interruption in it and that some other life is going to be ours. Now we see life through a material curtain; then, we will see life without the veil of matter before our eyes; but it will be the same life—just the life we have made it by our thoughts, feelings, speech and actions. If it has been ignorantly lived we can go to work and change it by wiser living.

All life is God evolving in the world.

You do not solve the problem of life; the problem of life solves you.

A man's own ignorant, crude life destroys his body, and his wise, unfolded life protects it.

The price of a Truth seems too great for the restricted mental capacity of most people—they prefer cheap imitation truths: dogmas and superstitions.

There are no privileged few who hold the key to the pearly gates of Heaven. All possess it alike, but all do not realize its possession at the same time.

Love builds up a protective force all around you to safeguard you at all times; angry passions tear it down and let in all manner of destructive influences.

Let every voter and candidate for office bear in mind, that any man unfit to do good to and for himself is incapable of doing it to and for others. The hope of the world is in the Self-Reformed.

As cold and heat save life or destroy it, so there may be a bad good and a good bad. The heaven of one may be a hell to another. The perpetual psalm-singing, orthodox heaven would not be heaven for one who had no ear for music.

What so many call "sensitiveness," that is continually being hurt, is nothing but the open sores of angry and lust-bound passions that cannot stand the friction of life. The hurtings are warnings that weaknesses need to be transformed to strength.

A man must know a plane of consciousness before he can rightly reason about it. If he does not unfold his physical senses, he is incapable of correctly apprehending this world, neither can he the spiritual world, without consciousness of spirit.

The hard and difficult way is always the way of cruelty and unkindness. The most balky horse will move if fed a carrot and is petted while it is eating it. A cruel man may stand an hour or more lashing it with a whip, tugging on the reins, etc. Some, in their thoughtlessness go even so far as to light a fire under the horse. When anger is in a man, his intelligence is not present. Calmness, kindness and wisdom all go together, and this is the way where the burden is easy and the yoke light.

## ON AND ON.

In whichever direction the mind goes, it advances upward and onward. The past is the seed of the Wisdom of the future, and when the present shall be the past, it, in its turn, is the root of the Wisdom of a more remote future.

Let us bear in mind that the Good and the True do not perish; the Wisdom of the Ages we inherit. Christ, Buddha, Zoroaster, Socrates, Plato and Pythagoras are with us in the past, the present and the future. Neither time nor age can kill them or their teachings of Truth, but they are going on from glory to glory. We can make their present Wisdom ours by keeping in touch with their living presences by unfolding our spirits to their plane of life. It is we who are dead to them—they are ever alive in relation to us, and are more anxious than when in the physical body to impart the grand Wisdom that ripened experiences have given them. To unfold to their plane of life is individualizing in tune with the Infinite. Let no longer the clouds of personality stand in the way of that individualization.

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Now the Great Work is the redemption of spirit from matter; that is, the establishment of the Kingdom of God.

The Kingdom of God shall come when spirit and matter shall be one substance, and the phenomenal shall be absorbed into the real.—Anna Bonus Kingsford, M. D. [There is only One. For lack of Wisdom we divide it and name it differently. As ice, water and steam are various manifestations of one thing, so what we call "spirit" and "matter" are different manifestations of the One Life. Spirit and matter are one, just as the substance and its shadow are one. The phenomenal is real, and the real is phenomenal. Redemption is the realization of the unity of all things in harmony.—Editor.]

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Individual life appears to exist of itself alone, but its source is the Life of the Whole—God. As you seek to separate yourself completely from other lives, the power and enjoyment of life grows less and less. Death is exclusiveness. The more inclusive you are in your love, the more of life you have and enjoy.

## MAKE THE GOOD PERMANENT.

At first glance at the spontaneous sympathy and help evoked by the California earthquake, one might be tempted to say: one touch of earthquake makes the whole world kin. And one might jump to the hasty conclusion that the millennium had arrived when we see the rich and poor of San Francisco fraternizing, the labor unions feeding the "scabs," etc. But all these things are but indications that the good exists in all hearts, but what is needed to keep it permanently uppermost is a gradual growth into right thinking, and to that end individual efforts must be made to maintain peace and harmony in the mind. No one is made suddenly good by a catastrophe, any more than one can be made suddenly moral by civil law. A compulsory morality is as short lived as a plant that grows and blossoms in a day.

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Clergymen all over the country are pointing to the California earthquake and its results as a "visitation of God for the wickedness of the people."

But all things, good, bad and indifferent, are manifestations of the Power of Life. That which happened suddenly and collectively to hundreds of thousands of people in San Francisco, is happening all the year round to the individuals composing the population of the earth. Thousands upon thousands suffer a lingering death from cancer or consumption; thousands upon thousands suddenly are reduced from affluence to poverty. The difference between the cataclysm coming to the individual and to the community is that that which comes to the former is regarded indifferently because his selfish neighbors are not directly affected by it, while when the catastrophe comes to the collectivity it puts all in the same stress at the same time and shocks them altogether.

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Mrs. Ruth B. Ridges, whose center is at 914 Seventh Avenue, Minneapolis, Minn., is doing a grand work in the evolution of the spiritual consciousness. Her lessons are arousing deep interest in Soul Culture in Minneapolis, and her inspirational influence is extending to other cities.

## SUGGESTIONS.

Man virtually admits that the animal controls him as long as he contends that he must have the animals for food, to cure his diseases, and to kill them for "sport." As long as he must have these things, he is an animal being—made up of that which he gets from the animal—and not a human (e) being. Suppose, for an instant, that some catastrophe were to annihilate all animals, then the flesh eater would, according to his own admission, have to die for lack of flesh food, for he makes his life depend upon the existence of the animal.

There was one most important feature of the Lewis and Clarke Centennial Exposition that has been scarcely mentioned, and that was the section in the Government Building containing the portraits of all the delegates at the first meeting of the International Court of Arbitration at the Hague, surrounding the copy of a large picture which typified the triumph of Peace over the horrors of War, before the assembled Court. The original painting will be given a conspicuous place in the new Palace of Peace at the Hague.

Portland is in the throes of its periodical showing up of vice and crime by preachers and missionaries. The diagnosis of vice and crime, like that of physical disease, extends its pernicious influence. When people are acquainted with vice, its cure is in showing up persistently its opposite—the good. A man who is freezing to death is not saved by telling him what a bad thing excessive cold is, but by bringing to him the life-reviving warmth.

A contortionist got into "exclusive society" and "society" is very much shocked at the occurrence. But "society" is made up of contortionists—one more or less should not unduly excite "society's" exclusive contortionists. This contortionist pretended to have a million, but then the other contortionists pretend to have a good many other things that they have not

The best way to rear good children is to teach them harmony of being—knowledge, wisdom, light will then be easy to acquire from their very Source,—God,—which is Harmony of Being. Children need more to have opened the outlet from within, rather than to be crammed from without.

Follow the sunshine of your soul, not the shadows of the mind.

That old aphorism: "There is nothing new under the sun," that the pessimist always voices when the New is broached, is not true in fact. All things are constantly renewing themselves, and the variety involved in them is limitless. The world we are living in, today, is an entirely new world, compared to the ancient world that formulated: "There is nothing new under the sun." Though man should live billions of aeons of time, in his eternal progress he would forever and forever continually unfold the New. If it were not so, a time would come that existence would become a burden, for he would know all that there was to be known. The New is the very spice of existence.

The universe, in essence, is primarily states of consciousness, of which forms are the outer symbols or expressions. Spiritual unfoldment means the progress from one state of consciousness to another above it, indefinitely. The man who stands still in one state of consciousness becomes virtually dead (inert) in that condition, and his being is closed to realization of any other state of consciousness above it.

There is an Alabama boy who talks with animals intelligently and proves that he understands their wants and desires. This is nothing strange, for there is a Universal Language that men can understand when they are spiritually conscious. You who know but one language can only converse with those who speak that language. You cannot understand other races of men any more than you can animals.

The real life is the "I am." I am Love, Joy, Peace, Harmony, here and now—not that I have been or am going to be these manifestations of the spirit, for the spirit is omnipotent and omnipresent. I am that which I will to be. "The will of God done on earth as it is in Heaven," is merely to do in my body that which my perfect thought suggests.

Thirty thousand horses in London are now free from blinders. King Edward has denounced the catching of rabbits with steel traps, and has pronounced against the use of high check-reins on horses.

Whatever thought-sphere you mentally hold your neighbor in, that he will live up to or down to, for thought is the spiritual force to which all life shapes itself.

### WOMEN WANTED AS WORKERS, NOT VOTERS.

The following statement was taken from "Hearings before the Committee of the Judiciary of the U. S. House of Representatives (Fifty-ninth Congress) on House Joint Resolution No. 86, proposing an amendment to the Constitution of the United States, extending the right of suffrage to women":

"In Philadelphia, where I live, we have just passed through a great political crisis. You all know, especially the gentlemen interested in politics, the history of the corruption, crime, and graft of our city. When the reformers took hold of the campaign for the November election they sought the aid of the women, and a city party of women was organized to help the men win the November election. There were 2,039 women enlisted in this work. After we were organized we asked the gentlemen what we could do to help them, and they said to us: 'Create enthusiasm; hold meetings; wear the badge, and get others to wear it; put out the flag with the Philadelphia colors; distribute literature; carry on a campaign of education, and raise money, that is one of the most important things; on election day serve luncheons and hot coffee.'

"We did all these things. Our women went from house to house and canvassed the different wards, especially the doubtful wards. We supplied the coffee; we raised some money; we distributed literature. We found that we had a very complicated ticket for the election, and a committee was appointed to learn how this ticket was to be voted that it might be carried for the reform party, and we women went out and taught the men how to vote this ballot, and showed the men where to make their crosses.

"One of my colleagues, after she had explained the ticket to a man, said to him: 'Some of these days you will be asked perhaps to vote for woman suffrage, and I want you to promise me today that you will do it.' He looked at her and said: 'Why, madam, I don't think women know enough to vote.' That was one of our experiences.

"After the election, when the citizens' meeting was held as a jubilee over the success of reform, our chairman was not asked to take part in the exercises, except to sit in the audience. When the great banquet was held some of our workers were asked to sit in the gallery

and look on. But we kept up our organization, and as the weeks went by we came to the February election. The gentlemen said: 'Now we want you to help us again.' At the election which comes off next week we elect 4,448 election officers, 516 school directors, 25 common councilmen, and 26 select councilmen. Our school system has been reorganized, and at this election we select 12 school directors for every ward, and we have 43 wards. We thought, as the law permits it, that this was a good time to have some women put on the school boards, and three women were nominated.

"In the ward I live in, in the center of the city, we asked to have our three women placed upon the board. One of my good friends and neighbors said to me, 'I am sorry that you asked that these women be put on the school boards, because it is not good politics.' I said: 'Why, the law grants to women the right to sit in school boards.' He said: 'Yes, but when we put women on the school boards it weakens the ticket, and I am afraid we shall lose.' I said: 'Why do you think women will weaken the ticket?' He answered: 'Women do not have a vote, and therefore it is not good politics to put women on these tickets.'"  
—Mrs. Blankenburg.

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Moses was a lawgiver, his brother Aaron a priest, and their sister, Miriam, a prophetess—an office no less honorable and distinctive and important than either of the other two. Deborah was not a prophetess only, but a judge also; and "the children of Israel came up to her for judgment." An opponent says: But she called a man to go up and do the fighting. Yes, but he was so much of a coward that he would not go unless she went along (Jud. 4:8). So the Lord delivered Sisera into the hand of a woman and she got the honor of it too. She was a prophetess, judge and warrior.—From *Female Philosophy*.

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Now that England's Queen is energetically opposing the use of birds and feathers in millinery, on humane grounds, they will no longer be used for that purpose and much misery among birds will be prevented.

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Let us not burden our remembrance with a heaviness that is gone.—Shakespeare.



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### THE MOUNTAINS.

I SAW the mountains stand  
Silent, wonderful and grand,  
Looking out across the land  
When the golden light was falling  
On distant dome and spire,  
And I heard a low voice calling:  
"Come up higher, come up higher,  
From the lowland and the mire,  
From the mist of earth desire,  
From the vain pursuit of pelf,  
From the attitude of self;  
Come up higher, come up higher—  
Think not that we are cold,  
Though eternal snows have crowned us;  
Underneath our breasts of snow  
Silver fountains sing and flow,  
And restore the hungry lands.

James G. Clark, in the Arena.

### ANSWERS TO PRAYER.

The question often arises in the case of a great fire, like that which destroyed San Francisco, why the united prayers of so many people—orthodox Christians, Christian Scientists, New Thought advocates, etc.—do not succeed in staying the ravages of the flames.

The answer is: "The Kingdom of Heaven is within you, but its power is only there in germinal form—it must be unfolded. The Kingdom of Selfishness is also within you and stands in the way of the Kingdom of Heaven manifesting its power, just as clouds intervene between the sun and the earth.

It has been said that "the prayer of the righteous availeth much," but no efficacy is ascribed to the prayers of the unrighteous, and the prayers of mere "believers" seem to be of no more efficacy than those of unbelievers.

The pure in heart see God," because they wield the power of God, which is purity un-

folded. Only when humanity unfolds this power can they do as the Divine can do—then they will send out the God-Power that will answer their own prayers. The answer that came to the prayer of a Daniel in the lions' den was the purity of Daniel's own life, due to refusing to let any creature be hurt to feed him with its flesh.

### CO-OPERATION.

At the present time men co-operate to forward selfish competition. The New Age will see men compete to advance altruistic co-operation. In the small, mean sense men compete. But when they have a large work to perform they are compelled to co-operate.

Now a large part of man's work is done to hinder his neighbors, but co-operation, in the true sense, means to help others, instead of hindering them.

One goes to a theater and sees a performance for fifty cents or so that cost hundreds or thousands of dollars to produce. And the reason he can do this is because of co-operation. But when he buys anything for his sole use he can only get the worth of his money—that is competition.

Co-operation unites, and competition separates.

The co-operator believes that "I and my Father (the All) are One;" but the competitor looks upon "I and my Father" as two.

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There will soon be invented a photographic instrument for photographing thoughts. Every thought held in the mind for a certain period of time before the instrument, will be photographed by it and reproduce the exact image of the person or thing held in the mind. There is a chemical combination, that will be discovered, that will be susceptible to the action of the slightest thought-force upon it. Thought is an internal, spiritual thing; and, in this Spiritual Age, to photograph the spiritual thing will be just as natural as photographing the material thing. This invention will be an outgrowth of the X-ray machine.

### WOMAN'S EMANCIPATION.

The government of the home has better fitted the average woman to take an intelligent and active part in the government of the city, state and nation than the average man, for a family is the state in miniature, and in it all the functions of the government have to be exercised by the mother—she has to be judge, jury, treasurer, law maker, etc., in the harmonious management of her household and the orderly bringing up of her children. It is this very experience that she has acquired in the rearing of her family that we need so much in the state to bring order out of chaos.

"Woman's sphere is in the home." But a good half of the number of women have no home—they live in boarding houses and hotels. One might also say that a woman's "sphere" is to be a servant without wages, man's pauper-half.

Efforts are being made to belittle the great work that the pioneer woman suffragists accomplished in causing more just laws to be enacted for women. It is claimed that the legislators enacted many of these laws before the woman suffragists influenced them to enact such laws. There was hardly ever a legislator who fathered any bill to do justice to women but was or became an avowed woman suffragist. The woman suffragists really accomplished an herculean task when they won four states for woman's emancipation against deep-seated prejudices and without bloodshed. Similar reforms in the hands of men, in the past, were only accomplished after much destruction and bloodshed.

It is the low estimation in which women were held in past ages of ignorance that still tinctures the opposition to the granting women the right of suffrage. Even the colored chattel-slaves of the South were, in practice, held to be the superiors of the mothers, daughters, wives and sisters of the white race, when the right of suffrage was granted to them. Prejudice, not justice, is behind all the opposition to granting women the ballot.

Women have fought and won victories as well as men. Joan of Arc was the greatest woman general, and the most humane of all generals, the world ever saw. But it is well for the world that women are not warriors, for if they had been, civilization would have been impossible.

There is probably no country in the world in which there are so many capable women co-operating with their fathers, husbands, brothers and sons in commercial pursuits as in France, and yet it is considered perfectly just that no French married woman has any right to keep the money she earns for her personal use and away from her husband. Her husband spends her money for her, just as the husband here votes for his wife. Both relics of days of ignorance when woman was considered a chattel-slave, and man her keeper.

Men view women in politics from the thick tobacco-smoke haze, dubious language, and uncleanly surroundings of the ward political club. If women entering politics must abide in that filthy "sphere" of the ward club, the outlook is not pleasant. At one time women were excluded from the pit (now called the "parterre") in the theater, and it was the most chaotic and filthy place in the house. Women entered it and it became the choicest place in the theater. And thus it will be with "filthy politics," born, bred and fostered by unclean men.

The ruler of the greatest empire upon earth was a woman, and a woman still reigns over another great empire—China. Is it not absurd to say that Victoria was perfectly capable of being Queen of Great Britain and Empress of India but her sister woman is incapable of voting for those who shall make the laws that she must obey?

The world is peopled by the mothers of the race. How then dare we hold in low estimation the builders of humanity? May it not be that holding them on a par with criminals and idiots, tends to fill the world with criminals and idiots?

If a woman is considered wise enough to choose a man for a husband for a lifetime, she certainly is capable of choosing a candidate for a two or four-year office.

The only protection that the widow and the orphan has against the cormorants who take advantage of their ignorance and unjust laws, is the ballot in the hands of woman.

The emancipation of woman is the door through which will come the emancipation of the race from bondage.

"As the mother so follow the children  
No nation wise, noble and brave  
Ever sprang, though the father had freedom,  
From the mother a slave."

## WE LOOK FOR VICTORY.

ABIGAIL SCOTT DUNIWAY.

Looking backward through the more than a third of a century that has passed into history since the movement for the enfranchisement of women was begun in Oregon, and contrasting the status of the movement at that time, when it was the target of ignorance, misrepresentation and ridicule everywhere, with its standing today, which is turning the expectant attention of the civilized world to our state, one does not need prophetic vision to foresee its ultimate, and speedy triumph at the polls.

Thirty-five years ago, throughout all the vast domain of Old Oregon, of which the great states of Washington and Idaho, with portions of Montana, were originally a part, no women (except the few who were on the ground and held Donation Claims under a brief Federal enactment) were legally entitled to even their bridal outfits when married. Even their clothes, if presented to them by their own fathers, became the property of their husbands at the marriage altar; and the wife became a femme covert, having no legal existence whatsoever.

But Oregon was a new country. The spirit of liberty, justice and progress was abroad in the land. The more enlightened of the husbands and sons of pioneer women had learned the worth of the wives and daughters of men as helpers and co-workers in the settlement and upbuilding of a new country; and, better still, women were beginning to learn this lesson for themselves. Therefore, when in the year 1872, they, for the first time, encouraged the undersigned to go, though unaided and alone, before the state legislative assembly in quest of equal rights for men and women before the law, she was not surprised to receive such aid and encouragement from leading and representative men as has ever since sustained her work for woman's complete enfranchisement.

In looking over my files of the "New Northwest," which began publication in 1871, and was published for 16 years in the interest of equal rights for women, I find that every man who arrayed himself against this movement has vanished from the public gaze, while the leading men who have from time to time achieved prominence, including Senators, Con-

gressmen, Governors, Legislators, Professors, Clergymen, Judges, Lawyers, Printers, Farmers, Merchants and Mechanics who have aided us by voice and pen, have been our friends and allies.

The vote men gave us for our Equal Rights Amendment to the Constitution in 1884 was about one-third of the vote cast on the question. It was voted upon again in 1900, bringing us within less than 2 per cent. of a majority. With facts like these to judge from, we are looking confidently to the vote of the coming June for the final decision that will remove the mothers of men from their present political classification among idiots, insane persons and criminals, which we believe they will be proud to grant.

## EQUAL SUFFRAGE—YES.

If an enlightened American woman desires to vote on the laws she must abide by and for the officers who shall administer them has she not as much right to do so as an ignorant, besotted foreigner with a couple of years' residence in our country? You say no if you say she shall not vote. Has she not as much right as any man? She is not a public ward nor does she receive as an independent person any more consideration than a man. Indeed, she does not receive nearly as much. She is not so well paid for her services through which she must maintain herself and socially her mistakes are magnified to her detriment while those of the more guilty man are hushed up. All odds in the struggle for existence are against her. And who is it that says she should not vote but the dawdling, bigoted wiseacre who imagines every woman should secure a husband as prosperous as he and for such the mere suggestion of the necessity of the wife's voting is a matter so unworthy as to merit no more than a derisive smile.

There is no law to make a man vote—nor to hinder him. Equal suffrage will not compel the ornaments of successful households to soil their dainty hands and clothes at the polls in contact with their kind who have to work for a living. But it implores that struggling woman no longer be denied the right to counteract with her ballot the work of the franchise in the hands of thousands not half so well qualified as she to use it for the common good.—The Mount Scott News.

Good and bad is a matter of opinion.

### MENTAL SCIENCE VS. FRAUDS.

The United States Government set in motion all its machinery to convict Mrs. Helen Wilmans Post for fraudulent use of the mails by teaching Mental Science. There is not a single line in Mrs. Post's teaching that is subversive of good morals, and thousands stood ready to testify of the physical and mental benefit they had received from her instructions.

It would seem that the U. S. postal authorities would be engaged in a far more worthy business if they would stop the transmission through the mails of the vicious and murderous yellow-covered literature that is for sale at every corner to children, as well as adults, and that sows the bad seeds that create thousands upon thousands of criminal lives, that are a continual menace to the community and a vast expense.

And this is far from being all the fraud and mischief that the U. S. postal authorities could stop. Hardly a newspaper or magazine goes through the mails without containing many fear-engendering pictures of horrible diseases and descriptive matter just as bad, to frighten people into buying some nostrum that kills more than it cures, and makes of people morphine fiends, drunkards, etc. And then the advertisements of adulterated foods, drugs, five-cent rubber ear nipples for five dollars, etc. In fact, the postal authorities would have their hands full chasing real frauds, instead of seeking to throttle that which would lessen all the frauds that people are burdened with.

### WILL THEY DO IT?

#### Judge Mack Urges Women to Open Homes to Waifs.

Judge Mack of the juvenile court called upon the charitable women of Chicago last week to throw open the doors of their homes to the little ragamuffins who roam the streets, to the shock-headed urchins to whom it is easier to be bad than good, to the wayward girl who has come to the brink of hopelessness.

He pictured a boy coming out of a state institution with all the responsibilities of manhood suddenly thrust upon his narrow shoulders, a lad who never had known what it was to have the loving ear of a mother turned to hear the outpourings of his troubled heart.

"Often no kind word is spoken to him," de-

clared Judge Mack. "He struggles along for awhile and then succumbs to the temptation to turn back to the old life and the old friends. The work of guiding the lad, who longs for an opportunity to do right, the work of giving the boy a chance, is a work for the mothers of Chicago.

"Extend that motherly feeling that has guided your own children to the less fortunate children. Let the poor, homeless child, let the boy who is struggling along in the world, let the lad of the streets and the alleys play with your children.

"Invite him to Sunday dinner at your home. Give him a glimpse of the better life, help him to come into contact with refinement, let him see that he is not an outcast, that the world does not frown on him, make him feel that he has a chance, that he is a human being. If you will do this you will do a great deal toward making men, good men, splendid women of the children who today have to depend on themselves."

Judge Mack spoke before the meeting of the Chicago Collegiate Alumnae Association, held in the rooms of the Chicago Woman's club. He also urged Chicago clubwomen to adopt the little wards of the juvenile court and bring them up as their own children.—Light of Truth.

### WHEN SHE WAS MAN'S CHATTEL SLAVE.

Woman for generations has been considered man's chattel to do what he pleased with—he could beat her, imprison her, abuse her, and even sell her, because she was his wife—his property. Respect for woman is an outgrowth of these more enlightened days. The following transactions were common a hundred years ago:

"Morning Herald," March 11, 1891.—"On the 11th of last month a person sold, at the market cross, in Chapel en la Frith, a wife, a child, and as much furniture as would set up a beggar, for eleven shillings."

"Morning Herald," April 16, 1802.—"A butcher sold his wife by auction at the last market day at Hereford. The lot brought £1 4s and a bowl of punch."

In "The Doncaster Gazette, of March 25, 1830, a sale is thus described: "A fellow sold his wife, as a cow, in Sheffield market place a few days ago. The lady was put into the hands of a butcher, who held her by a halter fastened around her waist."

### THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

Mrs. Lydia A. Irons, the President-at-Large of the International Ethical Education Society, is doing splendid work in this State in extending the influence of Humane Education. In a recent letter, she says: "At a union service of the three churches in Prineville (Ogn.) Sunday evening, March 25th, I spoke on 'Humane Education the Cure of Crime,' and after the address we took eighty-two names as members, and got enough afterward to make ninety-eight members. The mayor, city council, justice of the peace, county judge and sheriff all signed a paper pledging their hearty support to the society, officially and as citizens. The first work of the new, local society will be to take up department work Humane Education in the schools, and efforts will be made to make better conditions for the poor stage horses and freighting teams."

### "THE BETTER HALF."

In the "World Almanac for 1906" the latest statistics of crime, published by the United States government, are quoted on page 248. There were in the United States in 1890, 52,894 white male prisoners and 6,405 white female prisoners; 38,156 native male prisoners and 2,315 native female prisoners. And in the high-schools of this country for every boy graduate there are from two to four girl graduates. And this in the face of generations of favoritism to the male sex and repression and injustice to the female sex.

In view of the above statistics there can be no question as to the wisdom of the people of Oregon including in its voting population the best element of the people. And the women voters of Oregon will certainly do as well as those of Kansas:

"Of the 105 counties in Kansas, 85 are without a pauper, 25 have no poorhouses, and 37 have not a criminal case on the docket. In Kansas, women have had full municipal suffrage since 1887.

"If during these eighteen years women had neglected their homes for politics, as the opponents of equal rights prophecy that they will, half the men in Kansas would have been brought to the poorhouse by lack of thrift and domestic industry on the part of their wives, and the rising generation would have gone

astray and filled the prisons to overflowing for want of motherly care. Just the opposite has happened. This is another illustration of the fact that 'it is idle to argue from prophecy when we can argue from history.'

"When a bill was introduced a year or two ago to take municipal suffrage away from the women of Kansas, no wonder it was voted down almost unanimously, and 'amid a ripple of Amusement.'"—Alice Stone Blackwell.

### INJUSTICE TO THE NON-VOTER.

Right here in Washington, in your big bindery of the Government, a trade to which I gave the larger part of my life, the women who do equal work with the men do not receive equal pay. The government, more than any other employer, has taken advantage of women of my class because they have not a vote and are not full-fledged citizens.

In Boston, in December, the women school-teachers did not receive their wages for Christmas because the city was short of funds. In November, the month before, there were employed in Boston about 25 men to the square foot, or thereabouts, who received wages because it was thought proper by the people in power at that time to employ so many extra men. But the women who were doing the work of the world, and the important work of the world, could not receive their wages, probably because of the employment of this extra number of men and this extra expense on the city.

I am bringing these facts to you to show that we, as women, are taken advantage of in every possible way because we are denied our political rights.—Mrs. M. Kenney O'Sullivan, before U. S. Judiciary Committee.

Anti-suffragists argue against woman's enfranchisement from the view point of the Oriental scripture, that classes woman with other chattels belonging to man,—less than the wage-paid servant, and not as valuable as his cattle. This is the reason why women are classed with criminals and idiots as non-voters on the statute books. In preparing the new constitution, the Territory of Oklahoma classed women, criminals and idiots together in the category of non-voters, and this clause was only eliminated after a storm of indignant protests.

Worth begets, in base minds, envy; in great souls emulation.—Fielding.



## MEDICAL IGNORANCE.

For all the diseases with which the laboratory deals are professedly human, and it is a well-known fact that animals are not affected by such diseases except when brought under the power of the Vivisector. For those diseases which are known in modern civilization to attack men and women, rarely attack animals. Though these latter may be the transmitters of a disease from one locality to another, yet they themselves are immune from its power. So that to make use of what is the most unscientific process in order to superinduce the disease with which the physiologist desires to deal, is to reveal a strange lack of consistency on the part of those who so vehemently contend that Vivisection is truly scientific.

Yet, were all that we have affirmed to be the most unscientific of processes, nevertheless to be found useful in the healing of human diseases, even then should we be ~~compelled~~ to refuse help at such a price. To think that in this land of ours, not to speak of other nations, tens of thousands of sentient creatures are sacrificed on the altar of the physiological laboratories for the ostensible purpose of finding out how certain serums affect certain parts of animals, is surely the most fearful manifestation of scientific insanity! And were it not that we know the real purpose and meaning lying behind all that sad suffering of the animals in the laboratories, we should be constrained to affirm that all those who were deluded by the false presentation of facts, were themselves sharers in the hidden purpose which perpetuates those dens of anguish. But we do know that thousands of well-meaning men and women are thoroughly deceived by the pretensions of those who are behind the entire movement of Vivisection, and that they are led on to believe that the whole process is scientific, and that it is necessary to the Medical Faculty in order to enable its members to discover the nature of certain diseases and the effects of drugs upon them, that they may be placed in a position to deal with the diseases which visit humanity. These are the multitudes who would like to know how to live even at the expense of thousands of suffering creatures. And it is the saddest of all facts that they fill the churches of the land where the Lord of true life is supposed to abide, whose Presence within the human soul would make it impregnable to any organic disease or such as fall upon men and women as the result of their sins. For, where the Divine dwells, there can be no such thing as discord. And all disease is born of discord. For when the Divine is within the soul there must be the conditions of the Divine; and these are life-giving. They are pure. They are spiritual. And from the spiritual conditions of a soul are born all the outward phenomena of its life.—Herald of the Cross, Paighton, English.

Truth is heavy; few can carry it.

## VEGETARIANISM AND LEATHER.

Chicago, March 2.—Vegetarians are largely responsible for the increasing price of shoe leather, is the belief of August H. Vogel, of Milwaukee, Wis. Mr. Vogel was the principal speaker last night at the semi-annual dinner of the Shoe and Leather Association of Chicago. He and other speakers complained that shoes in Chicago were sold too cheaply.

"The world's visible supply of hides," said Mr. Vogel, "is every year becoming less in proportion to the increase in population. The hide industry is dependent on the consumption of meat. It is a by-product of the packing industry. People are eating less meat than formerly. The consumption of cereal and vegetable foods is increasing every year, and the price of leather is increasing proportionately.

"There has been an advance in shoe leather along the line, and it would be natural and legitimate for shoe dealers to ask for from 10 to 30 per cent. more for their goods, but they don't, except in the cheapest grades."

[Leather is no longer necessary for shoes. An English inventor has found a substitute that is said to be more pliable than leather, and is also water proof.—Editor.]

Goodwin's Salt Lake Weekly of April 14, says: "Despite wars and clashing the races of men are drawing nearer together. The Peace Congress will soon convene; before five more decades of years pass, that congress will formulate a decree which the nations will accept, and thenceforth wars between Christian nations will no longer be possible. It must be so. War has now become so expensive a butchery that men are beginning to recoil before the thought of it—not to believe that war's final guns will soon fire the salute to beautiful Peace is not to believe in progress.

Apropos of the San Francisco horror—just as long as it requires terrible calamities to force to the fore that generosity, that sympathy and the recognition of universal brotherhood that is inherent in every human being, we may as well prepare for the periodical occurrence of the same.—Neal.

What Peck's Sun, Milwaukee, says about the cattle kings: "The time is coming when men will be prosecuted for starving a thousand cattle to death in the West, as an Eastern farmer would be prosecuted for starving one animal to death. Any person who has traveled across a cattle range by rail, and seen thousands of dead cattle lying beside the track, starved and frozen, will be glad to see the law enforced. A cattle king has no more right to starve his cattle than a farmer has to starve a horse."

Keep you mind elastic and it will keep your body young and supple.



## THE UNIVERSAL REPUBLIC

### DUMB ANIMALS.

The growing civilization of our day has deep regard of the dumb animals. They demand and deserve our best regard and kind consideration. They are part of the grand world in which we live. They contribute to our comfort and enjoyment. What we owe to the horse, the cow, the dog, the poultry and the singing birds, is not to be passed over as of small account. It is our duty to recognize our indebtedness to them. And if this strikes home, these creatures are sure of proper treatment at our hands.

It is shameful to see a man with a whip in his hand laying it on the horse most of the time without any thought of its feelings, or the service it is rendering. You say the man is a brute, and then you do the brute injustice.

So it is necessary to have those keenly alive to the public treatment of animals to be on the lookout for this abuse of power; this barbarism and unfeeling thoughtlessness, and hence the society for the protection of dumb animals. We have always been in hearty sympathy with its work, and have ever wished it were more active by presence and literature. And we have thought it fortunate that it has an Angell in the earthly form to promote its interests and direct its campaign. We wish it success and the helping of those who love animals, and may we keep the conviction in our minds that justice and kindness amply pay the one who lets them reach all animals and prevents one treading on the worm.—Banner of Light.

There are people who all their lifetime are subject to the bondage of fear. It is a sensitive dread they have of things that are going to happen and bring them bad luck. They go to sleep with such thought and have the nightmare. They awaken with such a feeling—and they give everybody they know the blues. They spoil life for lack of humor, cheer and common sense. They act as the slave of their fears, when they might be free men.

It is worth while settling these absurd notions and being true to the circumstance of our living. We have a right to be in this world, because we are here. We have the right to enjoy ourselves, because our faculties are harp strings of enjoyment. The world wants the sunny countenance and the glad heart. And we wish for happiness, but fear to take it. We hypnotize ourselves to be afraid, when we ought to claim self-possession and show that we appreciate our rights and privileges by being glad as the bird and fair as the flower and strong as a true, brave man.—Banner of Light.

You kill the criminal and you open the avenue for more and greater crimes. The criminal classes, so-called, must be educated. It is the state's and the nation's duty to establish everywhere educational institutions for the viciously inclined. This is the only way to lessen crime.—Conable's Pathfinder.

### HUNTING.

Killing for sport only is brutalizing and it cultivates that spark in the human breast which, on wider areas, leads to murder and war. Sport should be innocent and free from the taint of blood, indulged in for recreation or pastime, but never as an intrusion upon the rights and happiness of others.

Farmers, for utilitarian motives alone, if from no higher consideration, should sternly prevent their farms from being converted into slaughter-houses to gratify the brutal instincts of the idle and the heartless. They should not ruthlessly destroy the game themselves or allow others to invade their premises for such a purpose.—From The American Farmer, Indianapolis, Ind.

It is with regret we announce the entire destruction of the printing plant and office of the Occidental Mystic, as well as the home and personal effects of its editors, but owing to the mass convention at Los Angeles, both escaped without injury. The editor will, as soon as it can possibly be done, re-issue the Mystic. Subscribers will confer a favor by sending in name and address at once, and any donation or new subscription will be gratefully acknowledged and accepted. The exchanges and friends will confer a favor by extending this notice, and it will be greatly appreciated by the editor.—Arthur S. Howe.

Temporary quarters, 1127 W. Eighteenth street, Los Angeles, Cal.

Ants are really very long lived, considering their minuteness. Janet had two queens under observation for ten years, and one of Sir John Lubbock's ant pets lived into her fifteenth year. Ants are very tenacious of life after severe injury. Following the loss of the entire abdomen, an ant has been known to live two weeks, and in one case a headless ant lived for forty-one days. A carpenter ant after being submerged eight days in distilled water came to life upon being dried, so that ants are practically proof against drowning. They live for long periods without food. In one case the fast lasted nearly nine months before the ant starved to death.—Scientific American.

A great wave of awakened thought is spreading over this country and over the world. People are doing more thinking than ever before; the psychic element of mankind is becoming stronger every year. I am inclined to think that in a few years thought forces will be photographed, and that thought photography will be a reality.—Suggestion.

Chairman Field, of the Game Commission of Massachusetts, is warning all millinery establishments in that State that he means to prosecute every violator of the law that forbids the wearing of plumes and birds on women's hats.

Vol. 20, no. 12

JUNE, 1906

# The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post-Office at Portland, Ogn., as Second-Class matter

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	8:08 p. m.
Boston, Mass.....	8:28 p. m.
Baltimore, Md.....	8:08 p. m.
Burlington, Vt.....	8:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	8:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	8:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	8:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:38 p. m.
Ft. Kearney, Neb.....	1:38 p. m.
Fredrickton, New Bruns.....	8:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	8:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	8:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	8:18 p. m.
New York City.....	8:15 p. m.
Newport, R. I.....	8:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	8:08 p. m.
Philadelphia, Penn.....	8:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	8:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	8:28 p. m.
Springfield, Mass.....	8:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:06 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	8:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

## THINK LOVE.

ALICE ESKEL.

YOUR thought is a house; it is an atmosphere  
In which like spirits seek to live their lives.  
Thought is a magnet that draws unto itself  
Like elements, that give it strength and growth.  
Think love and to thee flows Love's mighty power,  
Angelic Wisdom from the hosts of Light.  
Think not 'gainst Love if thou wouldst happy be,  
For hate enslaves, while Love alone makes free.

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

June, 1906.

PORTLAND, OREGON.

Vol. xx, No. 12— New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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Per year, to any part of the United States, one dollar;  
" " " " British Empire, six shillings.  
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon

### SPRINGTIME'S GREETING.

FROM ALICE TO LUCY A. MALLORY.

**D**o you know, my dear friend, why the flowers are blooming?

Why kind Nature is donning her gayest attire?

Why the earth is again her beauty assuming,

Amid honeyed cadenzas from the feathery choir?

The birth of the Springtime, and the odorous flowers,

Are the greetings of Nature to your goodness and worth;

The lovelight from Heaven beams forth its new powers

To offer glad homage to the time of your birth.

In the sky and on earth new glories are dawning;

The splendors around us bright fancies imbue,

But the loveliest aspects of fair Springtime's adorning

Are not to my eyes, dear, so pretty as you.

### LIFE IN THE HIGHEST.

The boundless Universe is Mind—Universal Mind, in which are involved individual-universal minds.

There is no such thing as empty space anywhere in the Universe. Every nook and cranny in the ether is filled with teeming individualized lives. These refined lives are governed by higher laws, and to which the laws governing our grosser life are subservient.

All these ethereal countries, cities, individuals,—human or animal—are the product of earth. We cannot lift a hand without touching or passing through some ethereal, living form. And these individualized, ethereal entities are more alive, and have more power on their plane of existence than we have on ours. Although we seem to pass through them without any consciousness of their presence, they are neither conscious of our grosser physical pres-

ence, for our grosser forms are less to them than the atmosphere is to us.

Under certain conditions these ethereal countries, cities, individuals, etc., materialize to the physical vision of men and they call them "mirages." The vision of the myriads upon myriads of these endless planes of individualized, ethereal life, is so marvelous that no language can depict it.

On these ethereal planes surrounding the earth are homes of animals, but these homes are all cleanly and orderly and contain every requisite for what is needed by them.

The fruit, so to speak, of material existence is the fragrance, beauty and power of ethereal life. Even in this gross life, it is the refinement of life that is the most valuable, whether it be in man, animal or plant.

Spiritually, men, generally, are still in the savage state of being. They are unconscious of the refined and ethereal, spiritual existences all around them, for the same reason that a savage is unconscious of the refinement and culture of educated women and men. On the plane of gross living, only gross and coarse things are perceived. To be able to cognize the omnipresent, refined and etherealized, individualized lives everywhere in evidence in the Universe, we must eliminate all the grossness in diet, thought, feeling and action, thus lifting ourselves to that refined plane of being where life in its essence and most wondrous power is perceived.

There is also a "shadow world," to which we relate ourselves by our crude and ignorant thoughts, and by relating ourself to it we feel its burdens and clouds. To feel as "heavy as lead" or "light as a feather" depends upon the kind of thoughts we cultivate. We cannot have both states at the same time for refinement and grossness cannot mingle.

Life in the highest is the most refined and joyful aspirations.

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Life is a mathematical problem. We add, subtract, multiply and divide until we get the solution.

*All articles not signed are by the Editor.*

## RAINBOW-HUED HOPE.

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." And that this biblical prophecy is in the course of fulfillment is shown more and more by the widespread rejection of black at funerals and black mourning garments.

The abolition of death must first take place in the mind-spirit before it can take place in the body, for whatever we think materializes. "As a man thinketh in his heart so is he." It is being generally conceded that God is Life and Love and Wisdom,—and Life and Love and Wisdom cannot die. And as we realize Love and Wisdom in our Life, death—the shadow—is swallowed up of Life.

Not a speck of black was in evidence at the funeral of the late King of Denmark. We notice an increasing number of middle-aged and old ladies wearing bright colors in Portland, and they look the younger and better for it.

All the best things in Nature are rainbow hued. Sunshine is not black; springtime is not black. But the storm and the tempest, the cares and the burdens are all black; despair is black. He who realizes that the universe is Life, and Life Everlasting, full of joy and peace and all good, will dress accordingly and manifest in his clothes his realization of his Immortality.

\* \*

## SIGNS OF PROGRESS.

The New Light is reaching the consciousness of the college girls and urging them to humane endeavor. They have started a very successful movement against the wearing of birds and feathers in women's hats.

And much is being done in other directions for the comfort of animals. Artificial eyes, supports for injured or weak limbs, etc., are now manufactured for animals. All these things go to show that the world has never been as humane as it is today.

Many of the newspapers who publish these items, illustrating an increasing regard for the welfare of animals, sneer at them and seek to cast ridicule upon them, but the signs of the times are that the world is growing better rapidly.

Nature can't be kind to you as long as you are unkind to yourself and others:

## LOVE'S RISING TIDE.

Truth cannot be forced on people's acceptance. There must be a keen hunger for it before it can be received, digested and assimilated by the being. The present World Crisis will create a hunger for Truth in the souls of men. They can no longer reject it, because it is the only thing they have left—the court of last appeal.

After the Storm comes the sunshine. Through the crash of the matter-shell the gentle voice of Truth is heard and heeded.

In the midst of the unchained Universal Forces, man recognizes that has boasted strength is weakness, and the Truth, that he despised as mere "sentiment," is real power.

Catastrophe follows catastrophe; but keep the rising Sun of Love and Wisdom in view, and its benignant light will show you a safe pathway to the goal where Peace and Harmony, Joy and Happiness abide forevermore!

\* \*

The external or material is ever an expression of the internal or spiritual. Man despises the animal as being beneath him, but there would be no animals external to man if he had outgrown the animal nature within himself, for as humanity grows in realization of spiritual consciousness, the atmosphere of the world becomes too refined for beings of a coarser grade to exist in it. Thus we see that man can only transform his environment as he changes himself. Animals are a blessing in the present stage of man's evolution, for they generate a magnetism that is beneficial for the purification of corrupt spiritual states. Man could not exist on the planet without them in his present state of unfoldment.

\* \*

There is no living being, no matter how apparently degraded he may appear to be, but can be helped into a life of usefulness, if Hope can be awakened in him—the Hope of ultimate happiness and perfection. There are no "fallen" women walking the streets, or criminals in the penitentiary, whose lives cannot be transformed into harmony and beauty, if they can be made to realize that Hope. Hope is what people need—a Hope so strong that nothing can dislocate it.

## KEY THOUGHTS.

LUCY A. MALLORY.

There is truth blindness as well as color blindness.

We cannot imagine an end to time or time without end.

In spirit, the past and the future are concentrated in the now.

The only way to commune with angels is to be one's self angelic. "The pure in heart see God."

The laws of matter and the laws of spirit are as different as the food for the body compared to the food for the mind.

The clergyman who sends a murderer to Heaven from the gallows, virtually admits that altho he is not fit to associate with men, he is fit for Heaven.

The power or lack of power is in the life one lives. Live the spiritual life and you have the spiritual power. If you do not live it, you cannot realize its power.

The life of this very moment—now—is the real and important life. The life that is past is but a memory, and that of the future is but a dream, until, in its turn, it becomes the real life of the moment.

In the physical life you must get before you can give; in the spiritual, you must give before you can get; because in the physical all things are external to yourself, while in the spirit they are all involved within you.

The second or new birth is getting out of the partial, animal-material self into the boundless, universal consciousness. This is symbolized in the chick in the egg being born into the world. The egg is the first birth—the birth out of the egg is the second birth.

How often we come across the expressions: "Shall we live again?" "The future life." "The other life," etc. These phrases suppose that the present life is not continuous—that there is going to be an interruption in it and that some other life is going to be ours. Now we see life through a material curtain; then, we will see life without the veil of matter before our eyes; but it will be the same life—just the life we have made it by our thoughts, feelings, speech and actions. If it has been ignorantly lived we can go to work and change it by wiser living.

All life is God evolving in the world.

You do not solve the problem of life; the problem of life solves you.

A man's own ignorant, crude life destroys his body, and his wise, unfolded life protects it.

The price of a Truth seems too great for the restricted mental capacity of most people—they prefer cheap imitation truths: dogmas and superstitions.

There are no privileged few who hold the key to the pearly gates of Heaven. All possess it alike, but all do not realize its possession at the same time.

Love builds up a protective force all around you to safeguard you at all times; angry passions tear it down and let in all manner of destructive influences.

Let every voter and candidate for office bear in mind, that any man unfit to do good to and for himself is incapable of doing it to and for others. The hope of the world is in the Self-Reformed.

As cold and heat save life or destroy it, so there may be a bad good and a good bad. The heaven of one may be a hell to another. The perpetual psalm-singing, orthodox heaven would not be heaven for one who had no ear for music.

What so many call "sensitiveness," that is continually being hurt, is nothing but the open sores of angry and lust-bound passions that cannot stand the friction of life. The hurtings are warnings that weaknesses need to be transformed to strength.

A man must know a plane of consciousness before he can rightly reason about it. If he does not unfold his physical senses, he is incapable of correctly apprehending this world, neither can he the spiritual world, without consciousness of spirit.

The hard and difficult way is always the way of cruelty and unkindness. The most balky horse will move if fed a carrot and is petted while it is eating it. A cruel man may stand an hour or more lashing it with a whip, tugging on the reins, etc. Some, in their thoughtlessness go even so far as to light a fire under the horse. When anger is in a man, his intelligence is not present. Calmness, kindness and wisdom all go together, and this is the way where the burden is easy and the yoke light.



## ON AND ON.

In whichever direction the mind goes, it advances upward and onward. The past is the seed of the Wisdom of the future, and when the present shall be the past, it, in its turn, is the root of the Wisdom of a more remote future.

Let us bear in mind that the Good and the True do not perish; the Wisdom of the Ages we inherit. Christ, Buddha, Zoroaster, Socrates, Plato and Pythagoras are with us in the past, the present and the future. Neither time nor age can kill them or their teachings of Truth, but they are going on from glory to glory. We can make their present Wisdom ours by keeping in touch with their living presences by unfolding our spirits to their plane of life. It is we who are dead to them—they are ever alive in relation to us, and are more anxious than when in the physical body to impart the grand Wisdom that ripened experiences have given them. To unfold to their plane of life is individualizing in tune with the Infinite. Let no longer the clouds of personality stand in the way of that individualization.

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Now the Great Work is the redemption of spirit from matter; that is, the establishment of the Kingdom of God.

The Kingdom of God shall come when spirit and matter shall be one substance, and the phenomenal shall be absorbed into the real.—Anna Bonus Kingsford, M. D. [There is only One. For lack of Wisdom we divide it and name it differently. As ice, water and steam are various manifestations of one thing, so what we call "spirit" and "matter" are different manifestations of the One Life. Spirit and matter are one, just as the substance and its shadow are one. The phenomenal is real, and the real is phenomenal. Redemption is the realization of the unity of all things in harmony.—Editor.]

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Individual life appears to exist of itself alone, but its source is the Life of the Whole—God. As you seek to separate yourself completely from other lives, the power and enjoyment of life grows less and less. Death is exclusiveness. The more inclusive you are in your love, the more of life you have and enjoy.

## MAKE THE GOOD PERMANENT.

At first glance at the spontaneous sympathy and help evoked by the California earthquake, one might be tempted to say: one touch of earthquake makes the whole world kin. And one might jump to the hasty conclusion that the millennium had arrived when we see the rich and poor of San Francisco fraternizing, the labor unions feeding the "scabs," etc. But all these things are but indications that the good exists in all hearts, but what is needed to keep it permanently uppermost is a gradual growth into right thinking, and to that end individual efforts must be made to maintain peace and harmony in the mind. No one is made suddenly good by a catastrophe, any more than one can be made suddenly moral by civil law. A compulsory morality is as short lived as a plant that grows and blossoms in a day.

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Clergymen all over the country are pointing to the California earthquake and its results as a "visitation of God for the wickedness of the people."

But all things, good, bad and indifferent, are manifestations of the Power of Life. That which happened suddenly and collectively to hundreds of thousands of people in San Francisco, is happening all the year round to the individuals composing the population of the earth. Thousands upon thousands suffer a lingering death from cancer or consumption; thousands upon thousands suddenly are reduced from affluence to poverty. The difference between the cataclysm coming to the individual and to the community is that that which comes to the former is regarded indifferently because his selfish neighbors are not directly affected by it, while when the catastrophe comes to the collectivity it puts all in the same stress at the same time and shocks them altogether.

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Mrs. Ruth B. Ridges, whose center is at 914 Seventh Avenue, Minneapolis, Minn., is doing a grand work in the evolution of the spiritual consciousness. Her lessons are arousing deep interest in Soul Culture in Minneapolis, and her inspirational influence is extending to other cities.

## SUGGESTIONS.

Man virtually admits that the animal controls him as long as he contends that he must have the animals for food, to cure his diseases, and to kill them for "sport." As long as he must have these things, he is an animal being—made up of that which he gets from the animal—and not a human (e) being. Suppose, for an instant, that some catastrophe were to annihilate all animals, then the flesh eater would, according to his own admission, have to die for lack of flesh food, for he makes his life depend upon the existence of the animal.

There was one most important feature of the Lewis and Clarke Centennial Exposition that has been scarcely mentioned, and that was the section in the Government Building containing the portraits of all the delegates at the first meeting of the International Court of Arbitration at the Hague, surrounding the copy of a large picture which typified the triumph of Peace over the horrors of War, before the assembled Court. The original painting will be given a conspicuous place in the new Palace of Peace at the Hague.

Portland is in the throes of its periodical showing up of vice and crime by preachers and missionaries. The diagnosis of vice and crime, like that of physical disease, extends its pernicious influence. When people are acquainted with vice, its cure is in showing up persistently its opposite—the good. A man who is freezing to death is not saved by telling him what a bad thing excessive cold is, but by bringing to him the life-reviving warmth.

A contortionist got into "exclusive society" and "society" is very much shocked at the occurrence. But "society" is made up of contortionists—one more or less should not unduly excite "society's" exclusive contortionists. This contortionist pretended to have a million, but then the other contortionists pretend to have a good many other things that they have not.

The best way to rear good children is to teach them harmony of being—knowledge, wisdom, light will then be easy to acquire from their very Source,—God,—which is Harmony of Being. Children need more to have opened the outlet from within, rather than to be crammed from without.

Follow the sunshine of your soul, not the shadows of the mind.

That old aphorism: "There is nothing new under the sun," that the pessimist always voices when the New is broached, is not true in fact. All things are constantly renewing themselves, and the variety involved in them is limitless. The world we are living in, today, is an entirely new world, compared to the ancient world that formulated: "There is nothing new under the sun." Though man should live billions of aeons of time, in his eternal progress he would forever and forever continually unfold the New. If it were not so, a time would come that existence would become a burden, for he would know all that there was to be known. The New is the very spice of existence.

The universe, in essence, is primarily states of consciousness, of which forms are the outer symbols or expressions. Spiritual unfoldment means the progress from one state of consciousness to another above it, indefinitely. The man who stands still in one state of consciousness becomes virtually dead (inert) in that condition, and his being is closed to realization of any other state of consciousness above it.

There is an Alabama boy who talks with animals intelligently and proves that he understands their wants and desires. This is nothing strange, for there is a Universal Language that men can understand when they are spiritually conscious. You who know but one language can only converse with those who speak that language. You cannot understand other races of men any more than you can animals.

The real life is the "I am." I am Love, Joy, Peace, Harmony, here and now—not that I have been or am going to be these manifestations of the spirit, for the spirit is omnipotent and omnipresent. I am that which I will to be. "The will of God done on earth as it is in Heaven," is merely to do in my body that which my perfect thought suggests.

Thirty thousand horses in London are now free from blinders. King Edward has denounced the catching of rabbits with steel traps, and has pronounced against the use of high check-reins on horses.

Whatever thought-sphere you mentally hold your neighbor in, that he will live up to or down to, for thought is the spiritual force to which all life shapes itself.

### WOMEN WANTED AS WORKERS, NOT VOTERS.

The following statement was taken from "Hearings before the Committee of the Judiciary of the U. S. House of Representatives (Fifty-ninth Congress) on House Joint Resolution No. 86, proposing an amendment to the Constitution of the United States, extending the right of suffrage to women":

"In Philadelphia, where I live, we have just passed through a great political crisis. You all know, especially the gentlemen interested in politics, the history of the corruption, crime, and graft of our city. When the reformers took hold of the campaign for the November election they sought the aid of the women, and a city party of women was organized to help the men win the November election. There were 2,039 women enlisted in this work. After we were organized we asked the gentlemen what we could do to help them, and they said to us: 'Create enthusiasm; hold meetings; wear the badge, and get others to wear it; put out the flag with the Philadelphia colors; distribute literature; carry on a campaign of education, and raise money, that is one of the most important things; on election day serve luncheons and hot coffee.'

"We did all these things. Our women went from house to house and canvassed the different wards, especially the doubtful wards. We supplied the coffee; we raised some money; we distributed literature. We found that we had a very complicated ticket for the election, and a committee was appointed to learn how this ticket was to be voted that it might be carried for the reform party, and we women went out and taught the men how to vote this ballot, and showed the men where to make their crosses.

"One of my colleagues, after she had explained the ticket to a man, said to him: 'Some of these days you will be asked perhaps to vote for woman suffrage, and I want you to promise me today that you will do it.' He looked at her and said: 'Why, madam, I don't think women know enough to vote.' That was one of our experiences.

"After the election, when the citizens' meeting was held as a jubilee over the success of reform, our chairman was not asked to take part in the exercises, except to sit in the audience. When the great banquet was held some of our workers were asked to sit in the gallery

and look on. But we kept up our organization and as the weeks went by we came to the February election. The gentlemen said: 'Now we want you to help us again.' At the election which comes off next week we elect 4,448 election officers, 516 school directors, 25 common councilmen, and 26 select councilmen. Our school system has been reorganized, and at this election we select 12 school directors for every ward, and we have 43 wards. We thought, as the law permits it, that this was a good time to have some women put on the school boards, and three women were nominated.

"In the ward I live in, in the center of the city, we asked to have our three women placed upon the board. One of my good friends and neighbors said to me, 'I am sorry that you asked that these women be put on the school boards, because it is not good politics.' I said: 'Why, the law grants to women the right to sit in school boards.' He said: 'Yes, but when we put women on the school boards it weakens the ticket, and I am afraid we shall lose.' I said: 'Why do you think women will weaken the ticket?' He answered: 'Women do not have a vote, and therefore it is not good politics to put women on these tickets.'"  
—Mrs. Blankenburg.

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Moses was a lawgiver, his brother Aaron a priest, and their sister, Miriam, a prophetess—an office no less honorable and distinctive and important than either of the other two. Deborah was not a prophetess only, but a judge also; and "the children of Israel came up to her for judgment." An opponent says: 'But she called a man to go up and do the fighting. Yes, but he was so much of a coward that he would not go unless she went along (Jud. 4:8). So the Lord delivered Sisera into the hand of a woman and she got the honor of it too. She was a prophetess, judge and warrior.—From Female Philosophy.

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Now that England's Queen is energetically opposing the use of birds and feathers in millinery, on humane grounds, they will no longer be used for that purpose and much misery among birds will be prevented.

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Let us not burden our remembrance with a heaviness that is gone.—Shakespeare.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### THE MOUNTAINS.

I SAW the mountains stand  
Silent, wonderful and grand,  
Looking out across the land  
When the golden light was falling  
On distant dome and spire,  
And I heard a low voice calling:  
"Come up higher, come up higher,  
From the lowland and the mire,  
From the mist of earth desire,  
From the vain pursuit of pelf,  
From the attitude of self;  
Come up higher, come up higher—  
Think not that we are cold,  
Though eternal snows have crowned us;  
Underneath our breasts of snow  
Silver fountains sing and flow,  
And restore the hungry lands.

James G. Clark, in the Arena.

### ANSWERS TO PRAYER.

The question often arises in the case of a great fire, like that which destroyed San Francisco, why the united prayers of so many people—orthodox Christians, Christian Scientists, New Thought advocates, etc.—do not succeed in staying the ravages of the flames.

The answer is: "The Kingdom of Heaven is within you, but its power is only there in germinal form—it must be unfolded. The Kingdom of Selfishness is also within you and stands in the way of the Kingdom of Heaven manifesting its power, just as clouds intervene between the sun and the earth.

It has been said that "the prayer of the righteous availeth much," but no efficacy is ascribed to the prayers of the unrighteous, and the prayers of mere "believers" seem to be of no more efficacy than those of unbelievers.

The pure in heart see God," because they wield the power of God, which is purity un-

folded. Only when humanity unfolds this power can they do as the Divine can do—then they will send out the God-Power that will answer their own prayers. The answer that came to the prayer of a Daniel in the lions' den was the purity of Daniel's own life; due to refusing to let any creature be hurt to feed him with its flesh.

### CO-OPERATION.

At the present time men co-operate to forward selfish competition. The New Age will see men compete to advance altruistic co-operation. In the small, mean sense men compete. But when they have a large work to perform they are compelled to co-operate.

Now a large part of man's work is done to hinder his neighbors, but co-operation, in the true sense, means to help others, instead of hindering them.

One goes to a theater and sees a performance for fifty cents or so that cost hundreds or thousands of dollars to produce. And the reason he can do this is because of co-operation. But when he buys anything for his sole use he can only get the worth of his money—that is competition.

Co-operation unites, and competition separates.

The co-operator believes that "I and my Father (the All) are One;" but the competitor looks upon "I and my Father" as two.

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There will soon be invented a photographic instrument for photographing thoughts. Every thought held in the mind for a certain period of time before the instrument, will be photographed by it and reproduce the exact image of the person or thing held in the mind. There is a chemical combination, that will be discovered, that will be susceptible to the action of the slightest thought-force upon it. Thought is an internal, spiritual thing; and, in this Spiritual Age, to photograph the spiritual thing will be just as natural as photographing the material thing. This invention will be an outgrowth of the X-ray machine.

## WOMAN'S EMANCIPATION.

The government of the home has better fitted the average woman to take an intelligent and active part in the government of the city, state and nation than the average man, for a family is the state in miniature, and in it all the functions of the government have to be exercised by the mother—she has to be judge, jury, treasurer, law maker, etc., in the harmonious management of her household and the orderly bringing up of her children. It is this very experience that she has acquired in the rearing of her family that we need so much in the state to bring order out of chaos.

"Woman's sphere is in the home." But a good half of the number of women have no home—they live in boarding houses and hotels. One might also say that a woman's "sphere" is to be a servant without wages, man's pauper-half.

Efforts are being made to belittle the great work that the pioneer woman suffragists accomplished in causing more just laws to be enacted for women. It is claimed that the legislators enacted many of these laws before the woman suffragists influenced them to enact such laws. There was hardly ever a legislator who fathered any bill to do justice to women but was or became an avowed woman suffragist. The woman suffragists really accomplished an herculean task when they won four states for woman's emancipation against deep-seated prejudices and without bloodshed. Similar reforms in the hands of men, in the past, were only accomplished after much destruction and bloodshed.

It is the low estimation in which women were held in past ages of ignorance that still tinctures the opposition to the granting women the right of suffrage. Even the colored chattel-slaves of the South were, in practice, held to be the superiors of the mothers, daughters, wives and sisters of the white race, when the right of suffrage was granted to them. Prejudice, not justice, is behind all the opposition to granting women the ballot.

Women have fought and won victories as well as men. Joan of Arc was the greatest woman general, and the most humane of all generals, the world ever saw. But it is well for the world that women are not warriors, for if they had been, civilization would have been impossible.

There is probably no country in the world in which there are so many capable women co-operating with their fathers, husbands, brothers and sons in commercial pursuits as in France, and yet it is considered perfectly just that no French married woman has any right to keep the money she earns for her personal use and away from her husband. Her husband spends her money for her, just as the husband here votes for his wife. Both relics of days of ignorance when woman was considered a chattel-slave, and man her keeper.

Men view women in politics from the thick tobacco-smoke haze, dubious language, and uncleanly surroundings of the ward political club. If women entering politics must abide in that filthy "sphere" of the ward club, the outlook is not pleasant. At one time women were excluded from the pit (now called the "parterre") in the theater, and it was the most chaotic and filthy place in the house. Women entered it and it became the choicest place in the theater. And thus it will be with "filthy politics," born, bred and fostered by unclean men.

The ruler of the greatest empire upon earth was a woman, and a woman still reigns over another great empire—China. Is it not absurd to say that Victoria was perfectly capable of being Queen of Great Britain and Empress of India but her sister woman is incapable of voting for those who shall make the laws that she must obey?

The world is peopled by the mothers of the race. How then dare we hold in low estimation the builders of humanity? May it not be that holding them on a par with criminals and idiots, tends to fill the world with criminals and idiots?

If a woman is considered wise enough to choose a man for a husband for a lifetime, she certainly is capable of choosing a candidate for a two or four-year office.

The only protection that the widow and the orphan has against the cormorants who take advantage of their ignorance and unjust laws, is the ballot in the hands of woman.

The emancipation of woman is the door through which will come the emancipation of the race from bondage.

"As the mother so follow the children  
No nation wise, noble and brave  
Ever sprang, though the father had freedom,  
From the mother a slave."

## WE LOOK FOR VICTORY.

ABIGAIL SCOTT DUNIWAY.

Looking backward through the more than a third of a century that has passed into history since the movement for the enfranchisement of women was begun in Oregon, and contrasting the status of the movement at that time, when it was the target of ignorance, misrepresentation and ridicule everywhere, with its standing today, which is turning the expectant attention of the civilized world to our state, one does not need prophetic vision to foresee its ultimate, and speedy triumph at the polls.

Thirty-five years ago, throughout all the vast domain of Old Oregon, of which the great states of Washington and Idaho, with portions of Montana, were originally a part, no women (except the few who were on the ground and held Donation Claims under a brief Federal enactment) were legally entitled to even their bridal outfits when married. Even their clothes, if presented to them by their own fathers, became the property of their husbands at the marriage altar; and the wife became a femme covert, having no legal existence whatsoever.

But Oregon was a new country. The spirit of liberty, justice and progress was abroad in the land. The more enlightened of the husbands and sons of pioneer women had learned the worth of the wives and daughters of men as helpers and co-workers in the settlement and upbuilding of a new country; and, better still, women were beginning to learn this lesson for themselves. Therefore, when in the year 1872, they, for the first time, encouraged the undersigned to go, though unaided and alone, before the state legislative assembly in quest of equal rights for men and women before the law, she was not surprised to receive such aid and encouragement from leading and representative men as has ever since sustained her work for woman's complete enfranchisement.

In looking over my files of the "New Northwest," which began publication in 1871, and was published for 16 years in the interest of equal rights for women, I find that every man who arrayed himself against this movement has vanished from the public gaze, while the leading men who have from time to time achieved prominence, including Senators, Con-

gressmen, Governors, Legislators, Professors, Clergymen, Judges, Lawyers, Printers, Farmers, Merchants and Mechanics who have aided us by voice and pen, have been our friends and allies.

The vote men gave us for our Equal Rights Amendment to the Constitution in 1884 was about one-third of the vote cast on the question. It was voted upon again in 1900, bringing us within less than 2 per cent. of a majority. With facts like these to judge from, we are looking confidently to the vote of the coming June for the final decision that will remove the mothers of men from their present political classification among idiots, insane persons and criminals, which we believe they will be proud to grant.

## EQUAL SUFFRAGE—YES.

If an enlightened American woman desires to vote on the laws she must abide by and for the officers who shall administer them has she not as much right to do so as an ignorant, besotted foreigner with a couple of years' residence in our country? You say no if you say she shall not vote. Has she not as much right as any man? She is not a public ward nor does she receive as an independent person any more consideration than a man. Indeed, she does not receive nearly as much. She is not so well paid for her services through which she must maintain herself and socially her mistakes are magnified to her detriment while those of the more guilty man are hushed up. All odds in the struggle for existence are against her. And who is it that says she should not vote but the dawdling, bigoted wiseacre who imagines every woman should secure a husband as prosperous as he and for such the mere suggestion of the necessity of the wife's voting is a matter so unworthy as to merit no more than a derisive smile.

There is no law to make a man vote—nor to hinder him. Equal suffrage will not compel the ornaments of successful households to soil their dainty hands and clothes at the polls in contact with their kind who have to work for a living. But it implores that struggling woman no longer be denied the right to counteract with her ballot the work of the franchise in the hands of thousands not half so well qualified as she to use it for the common good.—The Mount Scott News.

Good and bad is a matter of opinion.



### MENTAL SCIENCE VS. FRAUDS.

The United States Government set in motion all its machinery to convict Mrs. Helen Wilmans Post for fraudulent use of the mails by teaching Mental Science. There is not a single line in Mrs. Post's teaching that is subversive of good morals, and thousands stood ready to testify of the physical and mental benefit they had received from her instructions.

It would seem that the U. S. postal authorities would be engaged in a far more worthy business if they would stop the transmission through the mails of the vicious and murderous yellow-covered literature that is for sale at every corner to children, as well as adults, and that sows the bad seeds that create thousands upon thousands of criminal lives, that are a continual menace to the community and a vast expense.

And this is far from being all the fraud and mischief that the U. S. postal authorities could stop. Hardly a newspaper or magazine goes through the mails without containing many fear-engendering pictures of horrible diseases and descriptive matter just as bad, to frighten people into buying some nostrum that kills more than it cures, and makes of people morphine fiends, drunkards, etc. And then the advertisements of adulterated foods, drugs, five-cent rubber ear nipples for five dollars, etc. In fact, the postal authorities would have their hands full chasing real frauds, instead of seeking to throttle that which would lessen all the frauds that people are burdened with.

### WILL THEY DO IT?

#### Judge Mack Urges Women to Open Homes to Waifs.

Judge Mack of the juvenile court called upon the charitable women of Chicago last week to throw open the doors of their homes to the little ragamuffins who roam the streets, to the shock-headed urchins to whom it is easier to be bad than good, to the wayward girl who has come to the brink of hopelessness.

He pictured a boy coming out of a state institution with all the responsibilities of manhood suddenly thrust upon his narrow shoulders, a lad who never had known what it was to have the loving ear of a mother turned to hear the outpourings of his troubled heart.

"Often no kind word is spoken to him," de-

clared Judge Mack. "He struggles along for awhile and then succumbs to the temptation to turn back to the old life and the old friends. The work of guiding the lad, who longs for an opportunity to do right, the work of giving the boy a chance, is a work for the mothers of Chicago.

"Extend that motherly feeling that has guided your own children to the less fortunate children. Let the poor, homeless child, let the boy who is struggling along in the world, let the lad of the streets and the alleys play with your children.

"Invite him to Sunday dinner at your home. Give him a glimpse of the better life, help him to come into contact with refinement, let him see that he is not an outcast, that the world does not frown on him, make him feel that he has a chance, that he is a human being. If you will do this you will do a great deal toward making men, good men, splendid women of the children who today have to depend on themselves."

Judge Mack spoke before the meeting of the Chicago Collegiate Alumnae Association, held in the rooms of the Chicago Woman's club. He also urged Chicago clubwomen to adopt the little wards of the juvenile court and bring them up as their own children.—Light of Truth.

### WHEN SHE WAS MAN'S CHATTEL SLAVE.

Woman for generations has been considered man's chattel to do what he pleased with—he could beat her, imprison her, abuse her, and even sell her, because she was his wife—his property. Respect for woman is an outgrowth of these more enlightened days. The following transactions were common a hundred years ago:

"Morning Herald," March 11, 1891.—"On the 11th of last month a person sold, at the market cross, in Chapel en la Frith, a wife, a child, and as much furniture as would set up a beggar, for eleven shillings."

"Morning Herald," April 16, 1802.—"A butcher sold his wife by auction at the last market day at Hereford. The lot brought £1 4s and a bowl of punch."

In "The Doncaster Gazette, of March 25, 1830, a sale is thus described: "A fellow sold his wife, as a cow, in Sheffield market place a few days ago. The lady was put into the hands of a butcher, who held her by a halter fastened around her waist."

### THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

Mrs. Lydia A. Irons, the President-at-Large of the International Ethical Education Society, is doing splendid work in this State in extending the influence of Humane Education. In a recent letter, she says: "At a union service of the three churches in Prineville (Ogn.) Sunday evening, March 25th, I spoke on 'Humane Education the Cure of Crime,' and after the address we took eighty-two names as members, and got enough afterward to make ninety-eight members. The mayor, city council, justice of the peace, county judge and sheriff all signed a paper pledging their hearty support to the society, officially and as citizens. The first work of the new, local society will be to take up department work Humane Education in the schools, and efforts will be made to make better conditions for the poor stage horses and freighting teams."

### "THE BETTER HALF."

In the "World Almanac for 1906" the latest statistics of crime, published by the United States government, are quoted on page 248. There were in the United States in 1890, 52,894 white male prisoners and 6,405 white female prisoners; 38,156 native male prisoners and 2,315 native female prisoners. And in the high-schools of this country for every boy graduate there are from two to four girl graduates. And this in the face of generations of favoritism to the male sex and repression and injustice to the female sex.

In view of the above statistics there can be no question as to the wisdom of the people of Oregon including in its voting population the best element of the people. And the women voters of Oregon will certainly do as well as those of Kansas:

"Of the 105 counties in Kansas, 85 are without a pauper, 25 have no poorhouses, and 37 have not a criminal case on the docket. In Kansas, women have had full municipal suffrage since 1887.

"If during these eighteen years women had neglected their homes for politics, as the opponents of equal rights prophecy that they will, half the men in Kansas would have been brought to the poorhouse by lack of thrift and domestic industry on the part of their wives, and the rising generation would have gone

astray and filled the prisons to overflowing for want of motherly care. Just the opposite has happened. This is another illustration of the fact that 'it is idle to argue from prophecy when we can argue from history.'

"When a bill was introduced a year or two ago to take municipal suffrage away from the women of Kansas, no wonder it was voted down almost unanimously, and 'amid a ripple of Amusement.'"—Alice Stone Blackwell.

### INJUSTICE TO THE NON-VOTER.

Right here in Washington, in your big bindery of the Government, a trade to which I gave the larger part of my life, the women who do equal work with the men do not receive equal pay. The government, more than any other employer, has taken advantage of women of my class because they have not a vote and are not full-fledged citizens.

In Boston, in December, the women school-teachers did not receive their wages for Christmas because the city was short of funds. In November, the month before, there were employed in Boston about 25 men to the square foot, or thereabouts, who received wages because it was thought proper by the people in power at that time to employ so many extra men. But the women who were doing the work of the world, and the important work of the world, could not receive their wages, probably because of the employment of this extra number of men and this extra expense on the city.

I am bringing these facts to you to show that we, as women, are taken advantage of in every possible way because we are denied our political rights.—Mrs. M. Kenney O'Sullivan, before U. S. Judiciary Committee.

Anti-suffragists argue against woman's enfranchisement from the view point of the Oriental scripture, that classes woman with other chattels belonging to man,—less than the wage-paid servant, and not as valuable as his cattle. This is the reason why women are classed with criminals and idiots as non-voters on the statute books. In preparing the new constitution, the Territory of Oklahoma classed women, criminals and idiots together in the category of non-voters, and this clause was only eliminated after a storm of indignant protests.

Worth begets, in base minds, envy; in great souls emulation.—Fielding.

## MEDICAL IGNORANCE.

For all the diseases with which the laboratory deals are professedly human, and it is a well-known fact that animals are not affected by such diseases except when brought under the power of the Vivisector. For those diseases which are known in modern civilization to attack men and women, rarely attack animals. Though these latter may be the transmitters of a disease from one locality to another, yet they themselves are immune from its power. So that to make use of what is the most unscientific process in order to superinduce the disease with which the physiologist desires to deal, is to reveal a strange lack of consistency on the part of those who so vehemently contend that Vivisection is truly scientific.

Yet, were all that we have affirmed to be the most unscientific of processes, nevertheless to be found useful in the healing of human diseases, even then should we be **compelled** to refuse help at such a **price**. To think that in this land of ours, not to speak of other nations, tens of thousands of sentient creatures are sacrificed on the altar of the physiological laboratories for the ostensible purpose of finding out how certain serums affect certain parts of animals, is surely the most fearful manifestation of scientific insanity! And were it not that we know the real purpose and meaning lying behind all that sad suffering of the animals in the laboratories, we should be constrained to affirm that all those who were deluded by the false presentation of facts, were themselves sharers in the hidden purpose which perpetuates those dens of anguish. But we do know that thousands of well-meaning men and women are thoroughly deceived by the pretensions of those who are behind the entire movement of Vivisection, and that they are led on to believe that the whole process is scientific, and that it is necessary to the Medical Faculty in order to enable its members to discover the nature of certain diseases and the effects of drugs upon them, that they may be placed in a position to deal with the diseases which visit humanity. These are the multitudes who would like to know how to live even at the expense of thousands of suffering creatures. And it is the saddest of all facts that they fill the churches of the land where the Lord of true life is supposed to abide, whose Presence within the human soul would make it impregnable to any organic disease or such as fall upon men and women as the result of their sins. For, where the Divine dwells, there can be no such thing as discord. And all disease is born of discord. For when the Divine is within the soul there must be the conditions of the Divine; and these are life-giving. They are pure. They are spiritual. And from the spiritual conditions of a soul are born all the outward phenomena of its life.—Herald of the Cross, Paignton, English.

Truth is heavy; few can carry it.

## VEGETARIANISM AND LEATHER.

Chicago, March 2.—Vegetarians are largely responsible for the increasing price of shoe leather, is the belief of August H. Vogel, of Milwaukee, Wis. Mr. Vogel was the principal speaker last night at the semi-annual dinner of the Shoe and Leather Association of Chicago. He and other speakers complained that shoes in Chicago were sold too cheaply.

"The world's visible supply of hides," said Mr. Vogel, "is every year becoming less in proportion to the increase in population. The hide industry is dependent on the consumption of meat. It is a by-product of the packing industry. People are eating less meat than formerly. The consumption of cereal and vegetable foods is increasing every year, and the price of leather is increasing proportionately.

"There has been an advance in shoe leather along the line, and it would be natural and legitimate for shoe dealers to ask for from 10 to 30 per cent. more for their goods, but they don't, except in the **cheapest** grades."

[Leather is no longer necessary for shoes. An English inventor has found a substitute that is said to be more pliable than leather, and is also water proof.—Editor.]

Goodwin's Salt Lake Weekly of April 14, says: "Despite wars and clashings the races of men are drawing nearer together. The Peace Congress will soon convene; before five more decades of years pass, that congress will formulate a decree which the nations will accept, and thenceforth wars between Christian nations will no longer be possible. It must be so. War has now become so expensive a butchery that men are beginning to recoil before the thought of it—not to believe that war's final guns will soon fire the salute to beautiful Peace is not to believe in progress.

Apropos of the San Francisco horror—just as long as it requires terrible calamities to force to the fore that generosity, that sympathy and the recognition of universal brotherhood that is inherent in every human being, we may as well prepare for the periodical occurrence of the same.—Neal.

What Peck's Sun, Milwaukee, says about the cattle kings: "The time is coming when men will be prosecuted for starving a thousand cattle to death in the West, as an Eastern farmer would be prosecuted for starving one animal to death. Any person who has traveled across a cattle range by rail, and seen thousands of dead cattle lying beside the track, starved and frozen, will be glad to see the law enforced. A cattle king has no more right to starve his cattle than a farmer has to starve a horse."

Keep you mind elastic and it will keep your body young and supple.

## THE UNIVERSAL REPUBLIC

### DUMB ANIMALS.

The growing civilization of our day has deep regard of the dumb animals. They demand and deserve our best regard and kind consideration. They are part of the grand world in which we live. They contribute to our comfort and enjoyment. What we owe to the horse, the cow, the dog, the poultry and the singing birds, is not to be passed over as of small account. It is our duty to recognize our indebtedness to them. And if this strikes home, these creatures are sure of proper treatment at our hands.

It is shameful to see a man with a whip in his hand laying it on the horse most of the time without any thought of its feelings, or the service it is rendering. You say the man is a brute, and then you do the brute injustice.

So it is necessary to have those keenly alive to the public treatment of animals to be on the lookout for this abuse of power; this barbarism and unfeeling thoughtlessness, and hence the society for the protection of dumb animals. We have always been in hearty sympathy with its work, and have ever wished it were more active by presence and literature. And we have thought it fortunate that it has an Angell in the earthly form to promote its interests and direct its campaign. We wish it success and the helping of those who love animals, and may we keep the conviction in our minds that justice and kindness amply pay the one who lets them reach all animals and prevents one treading on the worm.—Banner of Light.

There are people who all their lifetime are subject to the bondage of fear. It is a sensitive dread they have of things that are going to happen and bring them bad luck. They go to sleep with such thought and have the nightmare. They awaken with such a feeling—and they give everybody they know the blues. They spoil life for lack of humor, cheer and common sense. They act as the slave of their fears, when they might be free men.

It is worth while settling these absurd notions and being true to the circumstance of our living. We have a right to be in this world, because we are here. We have the right to enjoy ourselves, because our faculties are harp strings of enjoyment. The world wants the sunny countenance and the glad heart. And we wish for happiness, but fear to take it. We hypnotize ourselves to be afraid, when we ought to claim self-possession and show that we appreciate our rights and privileges by being glad as the bird and fair as the flower and strong as a true, brave man.—Banner of Light.

You kill the criminal and you open the avenue for more and greater crimes. The criminal classes, so-called, must be educated. It is the state's and the nation's duty to establish everywhere educational institutions for the viciously inclined. This is the only way to lessen crime.—Conable's Pathfinder.

### HUNTING.

Killing for sport only is brutalizing and it cultivates that spark in the human breast which, on wider areas, leads to murder and war. Sport should be innocent and free from the taint of blood, indulged in for recreation or pastime, but never as an intrusion upon the rights and happiness of others.

Farmers, for utilitarian motives alone, if from no higher consideration, should sternly prevent their farms from being converted into slaughter-houses to gratify the brutal instincts of the idle and the heartless. They should not ruthlessly destroy the game themselves or allow others to invade their premises for such a purpose.—From The American Farmer, Indianapolis, Ind.

It is with regret we announce the entire destruction of the printing plant and office of the Occidental Mystic, as well as the home and personal effects of its editors, but owing to the mass convention at Los Angeles, both escaped without injury. The editor will, as soon as it can possibly be done, re-issue the Mystic. Subscribers will confer a favor by sending in name and address at once, and any donation or new subscription will be gratefully acknowledged and accepted. The exchanges and friends will confer a favor by extending this notice, and it will be greatly appreciated by the editor.—Arthur S. Howe.

Temporary quarters, 1127 W. Eighteenth street, Los Angeles, Cal.

Ants are really very long lived, considering their minuteness. Janet had two queens under observation for ten years, and one of Sir John Lubbock's ant pets lived into her fifteenth year. Ants are very tenacious of life after severe injury. Following the loss of the entire abdomen, an ant has been known to live two weeks, and in one case a headless ant lived for forty-one days. A carpenter ant after being submerged eight days in distilled water came to life upon being dried, so that ants are practically proof against drowning. They live for long periods without food. In one case the fast lasted nearly nine months before the ant starved to death.—Scientific American.

A great wave of awakened thought is spreading over this country and over the world. People are doing more thinking than ever before; the psychic element of mankind is becoming stronger every year. I am inclined to think that in a few years thought forces will be photographed, and that thought photography will be a reality.—Suggestion.

Chairman Field, of the Game Commission of Massachusetts, is warning all millinery establishments in that State that he means to prosecute every violator of the law that forbids the wearing of plumes and birds on women's hats.

BE OPEN TO CONVICTION.



PASS IT ON.

**H**AVE you had a kindness shown?  
Pass it on.

'Twas not given for you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Turn to hope your brother's fears,

Pass it on.

—Denver (Colo.) Graphic.

### THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

### THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

#### ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, 'Thou shalt not kill.'

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

#### ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

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The "modus operandi" shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.